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Chronicle

Home News.—With the passing of Mr. Daugherty speculation was indulged in as to what direction the investigation into the Department was likely to take. This

Investigating Committees

uncertainty was ended by the declaration of Senator Wheeler that the investigation was to continue and was to be even widened in scope, with a view of covering the whole activity of the Attorney General's office and recommending to the new Attorney General measures to reform that Department. The committee has already received much evidence of more or less useful character about frauds connected with oil lands, with the aircraft scandal, with illegal liquor permits, with arms-smuggling on the Mexican frontier, with Government land-occupation, and with the traffic in poisonous narcotics. It now proposes to investigate the Department's activities in prosecuting violations of the anti-trust laws and in the selling of pardons. The week's revelations chiefly concerned the alleged cheating of Indians out of 10,000 acres of valuable land in Oklahoma; the charge that Secretary Weeks helped to block prosecution of alleged aircraft frauds; that Mr. Weeks discharged an investigator into war-frauds and

took his papers in order to block the Senate investigation; charges by William J. Burns that the Rev. Heber Votaw, brother-in-law of President Harding and superintendent of prisons, called off an investigation by agents of his bureau into smuggling of "dope" into the Federal Penitentiary at Atlanta, after the trail appeared to involve some "higher-ups"; further charges by Mr. Burns that his agents were forbidden by Mr. Daugherty to go further into investigation of liquor-permit frauds in New York, when the trail led to "very prominent men."

On April 2 the President sent to the Senate the name of Harlan Fiske Stone as successor of Harry M. Daugherty in the office of Attorney General. Mr. Stone was a

The New Attorney-General

fellow-student with the President at Amherst thirty years ago, and for the past fourteen years has been Kent Professor of Law and Dean of the Law School at Columbia University. He is fifty-two years old and is said to be possessed of marked administrative and legal attainments. He is director of a southern railroad and "of numerous other corporations," according to the American Who's Who, but has well-known "liberal" tendencies. He has of late years shown marked interest in the conduct of the Department of State, and his annual reports as Dean have had widespread influence in legal circles.

Czechoslovakia.—The struggle against religious discrimination continues in Carpathian Russia. Here as elsewhere the center of some of the most persistent attacks

Religious Struggle in Carpathian Russia

are the Catholic schools. The purpose of the Government is to change the denominational schools of the Uniates into "neutral" schools, and for this reason it is seeking by direction and indirection to gain absolute control over them. One means used to effect this object is to retrench the financial support which it is under obligation to provide. Since this school question is within the jurisdiction of the future Diet of autonomous Carpathian Russia, as is also the vexed language question, it is clear that the present provisional school authorities, appointed by the central Government, are disregarding not merely the sacred rights of the Church, but also the political rights of the country in which they are active.

Finally the lack of even elementary political education

among the poor Ruthenian country people as contrasted with the other nationalities that makes Carpathian Russia the scene of contemptible and harmful political demagoguery. Even cultural and economic questions and needs are looked upon and solved from the party point of view and in several cases the jealousy of parties has killed most useful plans. At present the chief offenders are the Czech Agrarians who hold the political power entirely in their hands and use it to the utmost. They are very liberal with promises to gain their ends at election time. Groups known as not very loyal to the Republic are thus coaxed into temporary subservience to Agrarian party politics, while members of the loyal *Chliborob*, or "Bread-winners" party, on whom the Government had so far relied, have been discarded for no other reason than because the party is based on Christian principles and will not betray the true interests of its little country. In February, 1924, this party was affiliated with the Czech Popular party. The growth of the Popular party in Bohemia and Moravia has already contributed much towards stopping the religious struggle in these parts of Czechoslovakia. Its influence for good in legislation and administration is very considerably in excess of its representation in Parliament. It can, therefore, be confidently hoped that with the whole-hearted help of the Popular party the *Chliborob* party, too, may succeed in achieving the same success in Carpathian Russia, but its difficulties will be far greater.

France.—Now that the Parliament elected on November 16, 1919, is nearing the end of its career, Frenchmen generally are taking stock of its achievements. One of

*Poincaré and
Parliament*

these reviews is that by Yves de la Brière in the Paris *Etudes*. Elected one year after the armistice, the "horizon blue" Parliament was remarkable for two things: the large number of young ex-soldiers composing it, and the unprecedented number of Catholics. The old anti-clerical parties of the Left, Radicals and Radical-Socialists, were severely reduced in number. The Right and Center combined to form a Government under the name of Bloc National. In this bloc were more than 200 declared Catholics, of various shades of political opinion. In order to carry out the foreign policy of making Germany pay restitution for war-damages, this bloc employed as Premier successively, MM. Millerand, Briand and Poincaré, all of them borrowed from the Left. M. de la Brière, however, is chiefly concerned with the religious policy of this Parliament. It has to its credit two classes of success in this field: first, it passed no anti-clerical legislation whatever, and on the positive side, it passed much social legislation of great value and in conformity with Christian principles, it renewed relations with the Holy See, it won the necessary guarantees for the peaceful possession of ecclesiastical property through the diocesan

associations, and it forced all public officials to give a consistently favorable interpretation in their application of the old anti-clerical laws. However, it left these bad, illiberal laws unchanged. To foreigners knowing the powerful position of Catholics in Parliament, it has been much of a puzzle why they apparently made no effort to restore to France all the religious liberty it once enjoyed. M. de la Brière in an interesting way explains, though he does not excuse, this anomaly. Most of the new Catholic deputies were utterly inexperienced in politics. The Catholics who were old hands at the game held that the only policy was to use for executive positions men from the Left, in which were found almost the only administrators with experience. These latter were to observe the *union sacrée*, which they did perform, and Catholics were not to demand any change in the so called "lay laws." This was agreed to by almost all the Catholic deputies, who confined themselves to achieving the above very desirable but incomplete results. They defended this course of action on the grounds that in the extraordinarily difficult circumstances in which they found themselves, it was the only possible course to take. The Senate elections of January, 1920, seemed to confirm this position. In these elections the Left came out victorious, and the anti-clericals retained their majority in the upper house. It now seems, as far as can be judged from America, that Poincaré *coup d'état* of March 28 has strengthened the Premier's hands, in as much as it frees him somewhat from the domination of the Bloc National, and has introduced dissension into that bloc. This dissension has not yet appeared, however, in the voting, for on his first appearance in the Chamber, M. Poincaré received the approval of that body for his new cabinet and for the formula: "a continued policy of reparations, security and economy." The division of the Chamber remaining exactly what it was before, the Bloc National voting for the Premier and the Radical Left voting against him. The same alignment was observed in subsequent votes, though it was evident that the Bloc National was much cooler in its adhesion than formerly.

Germany.—In the acquittal of Ludendorff and the nominal sentence pronounced upon Hitler, the two arch-conspirators against the Republic, German recalcitrances

*Catholics
Rally Against
Ludendorff*

scored a temporary triumph. Ludendorff was taken at his own valuation, as more deserving of Valhalla than of prison, while Hitler was given a five years' sentence, which in reality is reducible to a six months' apparent imprisonment. Tremendous ovations were given to these Nationalist leaders by their anti-democratic and anti-Catholic followers. Ludendorff, as the champion of Prussian Evangelical intolerance, had been open in his hatred and contempt for "Communists, Jews and Catholics." It now remains to be seen what reactions this incident will have

upon the people. Unfortunately the Versailles Treaty and its consequences, as viewed by the German people, have left them in a state of hopelessness which makes many feel that democracy has accomplished nothing for them. On the other hand Centrists, Socialists and Democrats remain true to the Republic. Together they constitute a decisive majority if they can but hold their constituencies. The Centrist organ *Germania* at once denounced the travesty of the Ludendorff-Hitler trial as an invitation to high treason. Long before the decision was made by the Bavarian judges the Catholic *Volksverein* called a meeting at which the Centrist leader and Chancellor of the Republic, Dr. Marx, laid down the principles that while the revolution of 1918 was in itself grievously unjustified in its procedure, the Weimar Constitution had again created a legitimate basis of national government. "From the Christian, from the Catholic point of view," he said, "no change of the Constitution is permissible except by ways provided for in the Constitution." So long as legal methods were not employed, he emphasized, Catholics and the Center party would tolerate no attack on the Constitution and would regard as a traitor and enemy of the Fatherland any man seeking by violence to change the Constitution. Dr. Brauns, the veteran Centrist leader, characterized Ludendorff as a type of Prussian "non-understanding" of all things Catholic.

A Rhineland meeting called at Cologne by the Center party sent the following unanimous resolution to Mgr. Pacelli, the Apostolic Delegate in Germany:

This assembly of Rhineland priests, gathered to the number of several hundreds in Cologne, repels with indignation the attacks made by General Ludendorff on the German Catholics and the Holy See. It is with profound gratitude that the Rhineland clergy acknowledge the paternal solicitude wherewith the Holy See essayed to mitigate the sufferings of the peoples during the war, and the apostolic courage with which the same Holy See endeavored to find some common ground between the belligerent Powers that might lead to a peace of conciliation.

The assistance given by the Holy See to the suffering people in Germany, and the special interest it has shown in the occupied territories by the sending of a special Apostolic Legate, the wise exhortations in the direction of peace by Pius XI, have all found no greater approbation nor a more cordial welcome and reception than among the people of the Rhineland, who have suffered so much under the Treaty of Versailles. In consequence, the ignoble and unjust attack on the Holy See by General Ludendorff will be nowhere more severely condemned than by the Catholics of the Rhineland.

The strongest support is unfortunately given to the reactionaries in Germany by the Government's failure to obtain the release of the 1,500 "passive resisters" sentenced by Franco-Belgian military courts. This condition Chancellor Marx describes as a needless affront to the nation's sense of justice. "It is wholly inconceivable," he says, "that nationalistic sentiments can be checked or directed into legitimate channels so long as the German people are denied even such an elementary act of justice and humanity as the release of these political prisoners." Moreover, among the deported persons, the Government

officially states, are hundreds of municipal government officials and workers of all ranks who are wholly innocent of intended or active sabotage. Not only is amnesty refused to German citizens who were convicted before passive resistance was called off, "but German nationals are continually being arrested for acts of a purely political character which date back to that period." So far as such conditions continue, and "pent-up resentment over the many needless indignities and humiliations" grows, it must be expected that the reactionary forces will constantly gain in strength. This might prove a terrible disaster for Europe, since Germany is now facing the most critical election since the Republic was founded.

Great Britain.—Realizing its slight tenure of power, the Labor Government continues to pick its way cautiously. An interesting and important announcement in regard to

*Labor
Progress*

treaties and obligations was made by Arthur Ponsonby, Under-Secretary of Foreign Affairs, during the debate on the ratification of the Lausanne Treaty. Speaking in the name of the Government, Mr. Ponsonby declared that hereafter the Labor Ministry intended to submit to Parliament all treaties before their final ratification. Constitutionally, the Government is not obliged to present treaties to the House for discussion unless there is question of a bill in connection with the treaty. But by this new procedure, the Labor Government wishes to fulfil its program of opposition to that secret diplomacy which frequently concealed from the public treaties and clauses of treaties. Another instance of the extreme caution of the Government was manifested during the second reading of the Rents bill. A clause of the bill providing non-eviction of a tenant if he was unemployed proved objectionable to the Liberal members who stated that unless the clause were eliminated they would vote against the bill. The combined Liberal and Conservative opposition would mean defeat for the Government. Accordingly the Labor leader of the House, John R. Clynes, announced that the Government was prepared to substitute another clause in the bill which would eliminate the objectionable features. The Government likewise continues to temporize on its program of the capital levy. By admission of Mr. Clynes, the measure will not be introduced because the Government cannot hope for its passage, at least in the present Parliament. Though not due entirely to the Labor Government, the report of the Exchequer for the fiscal year ended on March 31 will help to strengthen its claims. According to the official announcement, the expenditures of the Government of the United Kingdom were nearly £50,000,000 less than the total income. The report gives the following figures: revenue, £837,169,284; expenditure, £788,840,211. That the surplus of this year is but half as large as that of the preceding fiscal year is due almost entirely to the radical reduction in the tax on incomes. Since the Government has again effected a saving despite the reduction

of the income-tax burdens, it is confidently believed that during the coming year a further lightening of taxation may be accomplished.

Ireland.—In a memorandum lately issued by the Northern Ireland Education Ministry are set forth the regulations for instruction in public elementary schools. The

The Ulster Problem

fundamental principle underlying this Education Act is that the school must be open to children of all religious denominations for combined literary and moral instructions, but that in respect to religious instruction due regard shall be had to parental right and authority; hence no child shall receive or be present at any religious instruction of which the parents disapprove. In accordance with this principle, it is prescribed: 1. that opportunities be afforded to pupils for receiving definite religious instruction; 2. that religious instruction have a definite place in the school schedule; 3. that the religious denomination of the child be ascertained from the parent; 4. that parental right and authority be duly respected; 5. that in provided and transferred schools, where religious instruction may not be set by the Education Authority itself, the Education Authority must give information as to the denominations of the children to the clergymen of the various religious denominations in the vicinity of the school. While these regulations seem to be liberal and to include even Catholics, the spirit which animates the Ulster Government in regard to the Catholic minority is well analyzed by Mr. Cahir Healy, Sinn Fein member of the Westminster Parliament from Fermanagh and Tyrone. Writing in the *Liverpool Catholic Times*, Mr. Healy, after a vigorous denunciation of the Ulster refusal to settle the Boundary Question, declares "the Craig Government has been engaged in putting upon its statute books a series of Acts, the cumulative effect of which can only be to drive large number of Catholics out of the border counties." Mr. Healy cites as examples "the new gerrymandering scheme of areas" by which the Nationalist majority would be reduced to a small minority representation in the County Councils, the series of legislation designed to force Catholics out of public life, the oath of allegiance to the King and fidelity to the Northern Government so worded that only Orange nominees could gain places as teachers and chaplains, and the unjust arrest and illegal retention of Catholic prisoners.

In the midst of the enthusiastic preparations for the revival of the Tailteann Games which are to be held next August in Dublin, the Standing Committee of Sinn Fein

The Tailteann Games

has issued a statement repudiating the games unless Mr. De Valera and the Republican prisoners are released. The Tailteann Games had their origin in very ancient times and were held annually on the plains of Meath until the twelfth century. The present revival is to preserve the link with the past and to bring to the foreground yet

another phase of the culture and civilization that Ireland had before its foreign domination. In this year's games particular insistence is being placed on sports that have had a distinctive Irish origin, and the contestants are to be confined to members of the Irish race by birth, descent or residence. In connection with the games there is to be a revival of ancient Irish culture and the fostering of Irish industry, literature, music, and other fine arts. That the affair may take on a world-wide importance, organizers have been sent to foreign countries in order to interest those of Irish descent and to obtain representation and participation in the revival. Opposition to the games on the part of Sinn Fein has considerably cooled the ardor for them. In answer to the protestation on the part of the Committee of the Tailteann Games that the Games were non-political in character, the Standing Committee of Sinn Fein drafted the resolution that it "must oppose the holding of the Tailteann Games unless the Council of the Games publicly pledged themselves before the end of February to take no further steps towards holding the games unless and until all Republican prisoners sentenced or otherwise are released." Since no such pledge as that demanded was given by the Council, the Sinn Fein organization called on all Republicans to withdraw from any further connection with the Tailteann Games and to boycott them everywhere. The *Irish Statesman* laments the fact that the revival of the Gaelic games which was considered "a vital element in the creation of a new sense of national unity" should result in "an entirely new line of cleavage and add fuel to the flames of party feuds."

Italy.—The Italian parliamentary elections were held on April 6. This is the first time that national elections have been held on the new system introduced by Mussolini.

Italian Elections

According to this system the party that polls an absolute majority of votes will receive automatically two-thirds of the seats in Parliament. So sure was Mussolini of success that the election has received in Italian papers the name of "Italian plebiscite of devotion to Mussolini." From the accounts reaching this country, the voting was relatively heavy, and according to some estimates will total as much as fifty per cent of the electorate. There was no disorder reported to our papers, and no apparent coercion was exercised by the Fascists. The Fascists, however, did address a personal letter to each voter in Rome. The results will not be known for at least a week, since the count is complicated.

For next week's AMERICA the Princess Almedingen writes interestingly of the chances of the reunion of the Russian Church with Rome.

The Gutenberg Bible is discussed with rare knowledge of little-known facts by Robert Salade.

Mgr. Budkiewicz: a Character Sketch

PRINCESS E. M. ALMEDINGEN

THE Russian Catholics are commemorating these days the martyrdom of one of their greatest and noblest leaders, Mgr. Constantine Budkiewicz, who was vilely executed after a farce trial in Moscow, on Easter evening, March 31, 1923. The Bolsheviks could hardly have chosen a more appropriate day for the execution, since Mgr. Budkiewicz's death, coming as it did on the feast of the Resurrection, brought ever so vividly the great Easter lesson home to so many people. Thus it is that this commemoration day will be one of mourning for the few scattered Catholics of Russia, but a day of profoundest thanksgiving, or joy leaping Resurrection-wards, that out of their very midst came the first Catholic martyr of free Russia.

I want here to say a few words about that man whose unchangeable motto throughout his life was "God is love, and it is given to all of us to be His true children." Not only was this the keynote of all the sermons ever preached by Mgr. Budkiewicz, but it entered, as it were, into every act of his daily life, making those who worked around him and under him rise above the petty material frictions of their lives, or, rather, turning them into something "Christ-reflecting," as Monsignor was wont to say.

A nobleman by birth, the Monsignor had spent nearly all his life among the poor and the unlearned. He came to Petrograd in 1908, after fifteen years' strenuous, apostolic work in the province of Mohilev, work which was rendered unimaginably difficult owing to the extreme hostility of the Czarist Government towards the Catholic Church. The Monsignor was made vicar of the most important church in Petrograd, St. Catherine's, in 1909, and from that time onwards until the very end he never left it. In 1918 he was made honorary canon of Mohilev, or "Prelat," as the Russians called him. From the very beginning of the revolution, he, fully realizing tremendous possibilities opened before God's Church, worked without respite. In 1920, however, it became evident that his very life stood in danger, since no apostolic work could be done in Russia without risk of terrible penalties inflicted by the Government. Friends prevailed on the Monsignor to retire for a time from public life and live in concealment, as a lay person. He did this, but very unwillingly, and, as soon as comparative quiet reappeared, he came out of his seclusion to throw himself heart and soul into the Catholic work of Petrograd, and he never quitted his post until the end. In 1922 he was to be seen everywhere: preaching, lecturing and performing other duties. In February, 1923, he was seized, brought to Moscow, and sentenced to death after a four days' mock trial. It would

be difficult to sum up his work in a few words, so extensive and far-reaching was it. Still less easy would it be to give a sketch of his personality, because one stands before one overwhelming fact, that of his greatness in all things and his prepossessing humility. It would be no exaggeration to say that every Catholic undertaking in Petrograd during these recent years was originally planned by Mgr. Budkiewicz, and yet he, personally, would refuse to admit it. His was the eye that watched with infinite care over the numerous Russian converts and saw to all their needs and supplied all their wants, and made them feel at home in the Church of their adoption. And yet to a casual outsider it would almost appear as if Mgr. Budkiewicz kept himself rigidly aloof from everything. I, personally, saw an example of his silent self-effacement in our meetings of the St. Vincent de Paul's Society. Monsignor, being our president-elect, would never miss a single meeting, keenly interesting himself in all phases of our work which mainly consisted in looking after the neglected sick in the Petrograd hospitals. Our unit was small and our funds were scanty. Sometimes we would realize with a feeling akin to despair that we simply could not go on, because what our sick needed most were milk and bread, and the market prices for these being exorbitant, our cash could not equal the expense. So we would come to the weekly meeting, gloomy and despondent, and read our reports, and then Monsignor, noting our depression but never asking any questions, would suddenly declare, that an unknown benefactor had left him a sum of money to be distributed among the sick. Our joy would know no bounds, and at the time we did not suspect that he was the benefactor.

It gave us a real treat to watch Monsignor play with children. He had the wonderful capacity of wholly entering into their world, and the children loved it, and responded to it wholeheartedly. It was he who celebrated High Mass on that memorable Corpus Christi day in 1922 when the first Russian group of Catholic children walked in the procession, proudly carrying the first Russian Catholic banner. I remember how Monsignor explained to a few Russian children of convert parents, the meaning of the procession. When they understood that "our Lord Himself" was to walk with them in the procession, they grew very solemn. It was wonderful to hear that profound and erudite theologian explain in the simplest language possible the great Catholic truths, patiently going into minutest details to satisfy his small audience.

As he was with children, so he was with us, always patient, gentle, infinitely humorous, always ready to come forward and proffer most willing assistance. A great

Russian lady whose name I am not at liberty to mention, with leanings towards Catholicism, once said to me: "I have read the life of St. Francis de Sales, but I never fully understood it until I came across Mgr. Budkiewicz." I suppose this would be by far the most correct definition of the man.

I can recall a sermon of his on the eve of troubles, towards the close of the summer 1922. He spoke of the joy which no one can take away, for it is rooted in Christ, and as he finished, we all realized that his joy would never be taken away from him: he lived in it.

This is our outstanding recollection of him—the radiance of Christian life which he carried through all things, because, as he so frequently would repeat to us, "your faith is your light and your joy."

We know from scanty, but, nevertheless, reliable information, that the Monsignor died just as he lived, that his joy came and stayed with him in what may be rightly called the darkest and most ignominious hour of a man's life. We know that the horrible dank dungeon, which was stained with his blood, stands like our Lord's open tomb on the third day; that its walls heard no shrieks of horror, but a quietly whispered prayer. And for this we are grateful.

Again, the Tercentenary of New York

F. J. ZWIERLEIN, D.Sc., M.H.

MUCH as I deprecate any unnecessary friction, ecclesiastical or otherwise, I felt myself bound to enter the discussion about New York's tercentenary, as my life's work, historic truth, was jeopardized through the action of a religious organization which attempted to give a false view of the founding of New Netherland, and that through the medium of our Treasury Department, in order to promote Calvinism at the expense of the Catholic Church. As soon as the scheme was unmasked, my professional work as a historian was impugned by the head of the Tercentenary Commission.

The Reverend Charles S. Macfarland, in a statement to the public press, that was also sent for local dissemination to a Secretary of the Protestant Federation of the Churches of Christ, not only questioned the truth of the motive assigned for the minting of incriminated coin, but also my statements of historic fact. Furthermore, he claimed that Dutch people would hardly be pleased with my attack upon the Huguenot-Walloon Tercentenary, commemorating the founding of New Netherland.

As to the first point of Calvinistic propaganda, the facts speak for themselves almost as plainly as two and two make four. This led Dr. Carlton J. Hayes, Professor of History in Columbia University, and author of a brilliant "Political and Social History of Modern Europe," to write me, March 21, 1924:

There can be no doubt that you have had the better of the

argument and that you have done a fine and courageous thing in exposing this bit of obvious Protestant propaganda.

Of this there is circumstantial evidence sufficient to hang a man if the crime were murder. The newspaper dispatches published the fact that the Huguenot-Walloon Tercentenary Commission, Inc., of which the Rev. Dr. Charles S. Macfarland is president, was instituted by the Federal Council of the Churches of Christ in America. These people took the credit of arranging the coin as a memorial feature of the celebration.

In fact, when the director of the mint was challenged to explain the choice of the design, this official, Robert J. Grant, declared that it had been forwarded to him by the Tercentenary Commission. It was then submitted by him to the Fine Arts Commission, which returned it with one or two changes. Washington Treasury officials, therefore, on March 18, placed the responsibility for the design of the Huguenot Half Dollar upon the Tercentenary Commission appointed by a Protestant Federal organization.

Furthermore, I reaffirm there is no other adequate explanation for the presence of the images of Coligny and William the Silent upon the coin. On the one hand, both men died decades of years before the colony was founded; on the other hand traditional Calvinistic lore falsely represents them as martyrs in the fight for religious liberty. It is worth while to summarize again the proof of this second fact that they were not Protestant martyrs of this description, as it was questioned by an editorial in the *New York World*.

Van Dyke's great work on Catherine de Medicis, according to Professor Theodore Collier's criticism in the April number of the *American Historical Review*, 1923, has proved, beyond all doubt, that the massacre of St. Bartholomew was not "inspired by fanaticism, but by hatred, jealousy, and fear" of Coligny. "On this point the author's analysis of the evidence is so minute, exact, and impartial as to admit of no appeal from his conclusion."

Coligny, it is true, was a Huguenot military leader in the religious wars that were devastating France, but triumph of the Huguenot cause in these wars would have meant, and that according to the explicit teaching of John Calvin, the forcible repression of the Catholic religion in that country, as it did elsewhere, even though that Faith was professed by the great majority of the nation.

Coligny was, therefore, not assassinated for a religious motive, nor was he fighting for religious liberty, but for the intolerant domination of his own faith. Neither was William the Silent a martyr in a fight for religious liberty. On the eve of his violent death he agreed to maintain *exclusively* the reformed religion. The proof is given in the pact drawn up in the negotiations that were to terminate with the conferring of sovereign authority over themselves upon him by the States of Holland, Utrecht and

Zeeland. In fact, Dr. Van Loon, the author of the "Story of Mankind," represents this man as devoid of all principle when he comments on the whole controversy as follows:

In all of which, *praestantissime doctissimeque* Zwierlein, to use a slightly Erasmian phrase, you are most entirely right. William the Silent was a martyr for liberty of political convictions, for freedom of conscience, for anything you want, but a Prince who changed religious horses in midstream to inherit from uncle, was hardly a fit subject for this sort of celebration.

But leaving that aside—what divine humor in the situation!

People have stolen countries, empires, wives, colonies, each other's reputation, but behold, our Belgian and French brethren have bodily lifted a concrete historical fact and are crowning themselves with glory on account of an episode in colonial investment which has nothing to do with either race.

Columbus' chief adviser on his trip was an honest Jew from Prague. Next Palestine and Masaryk will annex the New World.

I beg to add the expression of my sincere admiration.

There is no other historian of Dutch extraction more widely known today in the United States than Dr. Hendrik Willem Van Loon, and he certainly is pleased with my articles upon the Huguenot-Walloon-Tercentenary coin as a correct statement of the pertinent historic facts. The same is true of Mrs. John King Van Rensselaer, who bears the name of the most distinguished New Netherland family. She writes in her representative character as the President of the Society of New York Patriots:

The account in today's *Times* of your denunciation of the historic falsehood shown by the Huguenot half-dollar, issued in commemoration of the tercentenary of the founding of New Netherland, has given this society very great satisfaction. For we have been fighting the false statements over a year.

Yet, in spite of the remonstrances of this society, who laid

proofs before representatives of the Holland Walloon Society, it persists in issuing the unhistoric token and has appealed to the public to hold a great celebration here of the tercentenary of the founding of New York this spring.

Of course, the public knows but little of our history, so is in the way of being misled; hence your able denunciation of the unhistoric pictures on the token issued by these Mid-Westerners, will have great value in guiding the opinions of the press.

Our society bitterly resents the impertinent attitude of the Mid-Western people to misrepresent our history, our Dutch settlement and our name and to ask our citizens for an enormous appropriation in order that they shall hold processions and fetes in our city for their own purposes.

Whatever you can do to expose them will be appreciated by our people.

All this disposes of every one of the exceptions taken by the Rev. Dr. Charles S. Macfarland to my attack. In fact, he seems to realize the weakness of his position, as he takes refuge behind the skirts of the Queen of Holland, who, he says, is descended from both Coligny and William the Silent. Of course, the good Queen Wilhelmina is no more responsible for her ancestors than we are.

Even there Dr. Macfarland does not feel quite safe, and so he appeals to the fact that the honorary chairmen, beside the Queen, are the President of the United States, the King of the Belgians, and the President of France. All these good people will not thank the managers of this thing for being duped into lending the weight of their patronage to a scheme that the courts might define as an expedient to collect money under false pretenses, inasmuch as it takes a good, honest United States dollar to buy this fraudulent Huguenot half-dollar, in order to enable these interlopers to celebrate a stolen feast.

"Lo! the Poor Indian"

DAVID P. McASTOCKER

IN recommending that we bend all our missionary forces for the conversion of the Indian towards the Southwest, I am stating an accepted rule in military maneuvers, namely: strike at vital spots and strike hard as if we meant it. The Southwest is strategically a vital point. Nearly two-thirds of the total Indian population is located in the five States of Arizona, California, Nevada, New Mexico and Oklahoma. And, it should be added, in many sections the soil is all but virgin, there being numerous localities where no denomination has obtained a foothold and the natives are in reality pagans. Are we striking hard on this favorable ground? By no means: to all outward purpose we are at a standstill: we are stagnant and sleeping peacefully and blissfully. Again bear in mind that I am casting no aspersions on the heroic men and women who are laboring zealously in this field. I am but affirming that the missionary outlook from a general Catholic viewpoint is not at all encouraging. We

are not only not forging ahead as we should be, but we are not even holding our own in the Southwest. Why? I shall answer this in a separate article; in the meantime let me prove my assertion.

We are not forging ahead in the Southwest. Take the State of Arizona, the first of the five I mentioned, and take the Navajo tribe in particular. There are between 25,000 and 30,000 Navajos in Arizona and parts of New Mexico. Of that number there are about 3,000 Catholics and between 1,500 and 2,000 belonging to other denominations, the rest are pagans. But here is where the crux comes in. Every Indian who is not a Catholic, though he have no religion at all and is a pagan pure and simple, is considered by our Government as a Protestant. Furthermore, the burden of proof is on the part of the Catholic. If a child of Catholic parentage comes to a Government Indian school and says that he does not know what he is, he is considered as a Protestant, unless, of course,

the superintendent be a perfectly unbiased individual and, taking into consideration that he comes from a Catholic section, makes further inquiries with the result that the lad is finally placed where he belongs, on the Catholic list. This mode of procedure, the average Government official will tell you, is an indirect compliment to the Catholic Church. A Catholic Indian child, because of the more thorough course of instruction he receives in his religion, always knows that he is a Catholic; whereas this is by no means true of the Indians who belong to different sects: their ideas of what they are and what they believe are quite hazy and vague. Nevertheless, it happens not infrequently that children of Catholic parentage who live far from Catholic centers are sent to Government schools and they do not really know that they are Catholics. And for this cause one can readily see the necessity of vigilance on the part of the various missionaries on the reservations, when they learn that some of their children are about to go to non-reservation schools. They should send their names to the chaplain at that place; and the chaplain himself should question each new crowd of boys and girls in order to make sure that none of his little flock is on the Protestant list. This becomes doubly necessary as the chaplain learns a rather pronounced Indian trait, which, after all, is also quite noticeable among white children, namely, their tendency to associate with former friends they knew on the reservation. Many a Protestant child—and this is more especially true of the girls—will declare that he or she is a Catholic if they are interested in a Catholic companion. And the chaplain must be on the *qui vive* that the opposite does not occur, that a Catholic does not declare himself a Protestant just because he is lonesome and far away from relatives and wants to associate even during the hours set aside for religious exercises with a Protestant companion.

Bearing in mind then that the Government to all intents and purposes recognizes at non-reservation schools but two religious camps, Catholic and Protestant, what are we going to do with respect to the many pagan Navajo children who leave their own locality and attend non-reservation schools? It is a very serious question. I can very easily see that if we continue the present somniferous policy it will not be many years before the entire Navajo tribe will be Protestant, excepting, of course, those Franciscan centers on the Eastern part of the reservation where the sons of St. Francis are laboring so valiantly and so thoroughly to Christianize the Navajo. And speaking of thoroughness, I want, incidentally, of course, to pay tribute to the perseverance and tenacity that the Franciscans have shown in their work among the Navajos. I had a catechetical test here at the Sherman School recently, and the Navajo children, though stolid and slower than many members of other tribes, showed a grasp and an insight into the Baltimore catechism that would bring a blush of shame to the face of not a few white children.

Recognizing that to all practical purposes our Government treats the pagan Indian as a Protestant, what means should we take to save the Navajo tribe to the Catholic Church? Remember, it is the largest and most intact of all the tribes in Arizona.

Two courses are open to us. One would be to demand of the Indian officials "a fifty-fifty" division of Indians who have no religion whatsoever. This, however, is not a practical mode of procedure for the simple reason that by far the greatest number of the officials if not active members of some one of the many different sects, are at least Protestant in sympathy, and here we should be obliged to contest practically each individual case. Such a procedure would cause considerable religious strife and bigotry without any solid results, for what is the use of educating, say, eighty or a hundred pagan Indians in the Catholic Faith when they will be obliged, after a few years, to return to their pagan or Protestant communities and have no opportunity to practise the Faith they learned while at the non-reservation school? Nine times out of ten they would drift with the crowd, they would throw off the Faith they accepted at school just as they do many of the customs they were taught.

The other course, and the only practical one, is to start a real Catholic offensive in the Southwest. At the present time we are not even on the defensive. Everywhere is evident a policy of retrenchment. Schools that formerly took care of four or five hundred Indian children are now scarcely able to board and educate half that number; and this for the simple reason that the Catholic Indian Bureau, like any other Bureau, must keep within the limits of its budget. If the Catholics of the United States fancy that their present standard of giving will solve the Indian problem in the Southwest, they are "jolly well mistaken"; they are living in a fool's paradise. And if they imagine that the allotment for the upkeep of the missions and schools in the Southwest is sufficient to secure eventually the supremacy of the Catholic Church in these fields they are doubly in error. It is much the same as trying to stem Niagara with a little two by four piece of timber; it cannot be done. If we follow the same policy as governs us now for fifteen years, the situation will be irredeemably lost. And I mean by this that if we walk the paths of yesterday and the day before; if we follow the lines of least resistance; if we continue just to keep the Catholic Indian outposts; if we insist on standing on the defensive alone, then our cause is doomed, and we are headed direct towards failure.

And this because no war was ever won by defensive methods. When spiritual writers tell us that a soul that does not make progress invariably goes back, they are stating a truth that fits a corporate body as well as the individual. And, looking at the situation in the Southwest, not from some one section, but from a general coign of vantage, we are actually going back. The different sects are sending their missionaries into every little Gov-

ernment settlement among the Navajos and booking these pagans as Protestants and sending them as such to non-reservation schools, simply because we have no priests in these communities to look after our interests. Had we priests in these localities, there is not the least doubt that we would do even better than hold our own; for the Indian is a shrewd observer of human nature; he readily grasps the difference between the mercenary spirit of the ordinary missionary and the self-sacrificing character and sincerity of purpose of the Catholic priest. Over and above this, there is considerable prejudice among many Indian tribes and among some Government officials against the Protestant missionary of the present day. In the Southwest especially he has, quite frequently of late, become involved in rather shady land deals; he has used his position to further unduly his own interests with the result that a zealous priest would be very cordially received in such districts. Even at best the ordinary minister gives very little positive Christianity to the Indian. He is taught a few Bible stories, instructed in singing some hymns, and last, but by no means least, told of the activities of Rome and of the subversive methods Rome uses to encompass her end. A rather modern example of this fostering of religious animosity is the Hopi Indian. There is no Catholic mission among this tribe. Travelers, government agents, and inspectors will tell you that the Hopi hates the Church and all it stands for. Now I have investigated this assertion, and found that the only hatred the Hopi Indians have against the Catholic Church is the hatred that the ministers have instilled into them. They themselves are quite frank and open to conviction, but naturally, since there is no Catholic community in their midst and no Catholic to refute the calumny, it has been noised abroad and accepted as true.

Another example of the tactics of our separated brethren occurred some two years ago here at Sherman. One of the women missionaries in charge of the Protestant girls at the school would tell her charges from time to time that she, as a young girl, was educated as a Catholic, but through the mercy of God she received light to recognize the error of her ways. I investigated the assertion; found she had not been educated as a Catholic; reported the matter to the superintendent, and she was given a strong ultimatum to cease her tactics or quit her work.

Seeing then the negative unchristian Christianity which the Indian is receiving from sources outside the Catholic Church, it appears to me we are doubly bound to shake off our defensive attitude, and enter the lists as if we really and actually intended to fight,—to strike hard and strike at vital points, like Joan of Arc, or Judas Machabaeus who so joyfully fought the battles of the Lord.

Nor need we be discouraged at the present precarious condition of the Indian missions provided we fight. We

have the right on our side and that makes for victory at all times. It is not necessary for us to wring our hands and, like the servant of Eliseus, say: "Alas, alas, alas, my lord, what shall we do?" For, as of old, the answer comes; "Fear not: for there are more with us than with them." And Eliseus prayed and said: "Lord, open his eyes that he may see." And the Lord opened the eyes of the servant, and he saw: and behold the mountain was full of horses, and chariots of fire around about Eliseus.

Even in this day a real soldier has his consolation; he knows and feels that he is fighting for and with the Truth. Even now there are windows into heaven, peep-holes into the Eternal City; and though dust and dirt and spiders' webs gather about those windows, we still glimpse the flash of angels' wings, we still see the blue of Mary's robe, the sacred wounds of the Christ. And seeing these visions, enjoying these consolations, why, oh, why, does not every Catholic in our land enter the lists as an active soldier, and going forth full of zeal, win to the Church and to God more of the Indian wards of our beloved country?

Catholic Education and the Orient

FLOYD KEELER

SOME weeks ago I called attention in this review to a movement which is on foot among the various non-Catholic mission agencies looking towards a closer cooperation in the field and a pooling of their resources in the interests of greater efficiency. That article was written before the latest stirring up of the Modernist-Fundamentalist debate, and while I there pointed out the doctrinal difficulties, some of these have, paradoxically enough, rather aided this cooperative movement than retarded it. The main problem, it may be remembered, which confronts these protagonists of getting together is the old question, "What think ye of Christ?" and any sort of united work seemed possible only among those who, to quote Dr. Robert E. Speer, "hold a fundamentally unitary faith in and about our Lord Jesus Christ as He is set forth in the New Testament." Hence this new controversy, crossing denominational lines and dividing each of the older groups into two distinct camps, will have the effect of bringing together all those who hold that Jesus of Nazareth is God Incarnate on the one hand, and those who do not so believe on the other. Thus the old denominationalism is giving way to the new and because it is likely to eventuate in two sects rather than forty or fifty, the enterprises which are undertaken by them will have a greater measure of support than ever before. Moreover the waning interest in the affairs of denominationalism at home will unquestionably turn the eyes of the more devoted to the foreign field. In it and particularly in the Far East the increase of interest will most likely take the form of the foundation and mainte-

nance of educational enterprises. One such instance has recently come to my notice, and will serve as an example of what I mean.

During the years 1921 and 1922 an Educational Commission representing most of the Protestant mission boards of North America and Great Britain was sent to China to study the educational work conducted by their societies and to make recommendations for improvement. One of their suggestions was the combination of the institutions of higher grade now located in Wuchang and vicinity into one "Central China University," and while pride in their own establishments and the fear of losing their identity has prevented the immediate carrying out of this scheme in its fulness, a certain amount of union has been effected. The present cooperating organizations are the American Episcopalian mission, the Yale mission (which is, I presume Congregationalist), and the Wesleyan Missionary Society, each of which is to maintain a college unit consisting of a certain number of professors and accommodations adequate to house the students connected with that unit. The professors of all will form the university faculty of arts and sciences, and in addition each unit may give such additional instruction as it desires. Thus, for example, a theological school of one of the denominations can be freely maintained by its unit. The advantages accruing from such a plan are readily seen. First, there will be the opportunity to make a wider appeal for funds than any single denomination could make, and then, it will also appeal more strongly to those who view mission work as a "business" proposition, and so a greater degree of support from those who have small interest in doctrinal matters will also be forthcoming. It does not require any gift of prophesy to be able to see that such an institution will have soon become a very real factor in education in its own part of China. Similar institutions will most likely be built in other places and have no small influence, for educational missions are the order of the day.

This brings us to the consideration suggested in our title. What are Catholics doing in the way of higher education in the Orient, and what is the condition of their work? It would seem at the outset that the Catholic Church must have a great advantage over its competitors in this regard. Where they must be careful lest they tread upon each other's toes theologically, the Catholic missions are able to present an absolutely united faith, and where others must go to the expense of duplication in certain lines of effort in order to safeguard their existence we have not that necessity. But what do we find?

Strange as it sounds to American ears there have been and are Catholic missionaries who lay but little stress upon the educational side of their work; and viewed strictly from a Catholic angle there is some justification for their attitude. These contend that they are in the

missions to save souls, and that it is easier to save simple souls than sophisticated ones; that a little learning often proves a dangerous thing to the salvation of the pagan, and that the pride engendered by having acquired "English as far as the letter M" (as one Chinese teacher is alleged to have advertised his ability to impart) often creates an atmosphere hostile or indifferent to the truth of the Gospel. However this may be, or however debatable might be the question of education if we were alone in the field, it takes on an entirely different aspect when we consider that there are others there who are intent upon building up educational works, and who will be in a position to attract the native in a way we cannot equal unless we also maintain an adequate set of schools and colleges. Education, schooling, is in the air, and the whole world is pursuing the things which can be learned from books. So, whether it is ideal or not that all should receive such knowledge, all in the Orient are clamoring for it, and the mission which furnishes it will likely be the one towards which the people will turn. Moreover, every Catholic missionary is being besought to start schools, primary schools, secondary schools, colleges and professional schools. The demand is insistent; it grows apace and it must be met.

There are Catholic universities in the Orient. Central China (to which I have referred above) has Aurora University, conducted by the Jesuits at Shanghai, and the same order has charge of the Catholic University at Tokyo, lately so nearly destroyed. Through the untiring efforts of Father Mark McNeal, S.J., this latter's needs are being kept before our people and I feel very sure that those who had the privilege of meeting him when he was here a few years ago, will not fail to respond generously to his appeals. But these are only two and there is need for more. South China needs a similar institution, while in every vicariate there is room and need for a larger number of educational establishments of all sorts. "Maryknoll," whose territory has just been erected into a Prefecture Apostolic, has demands for schools which far exceed anything that it can be reasonably expected to furnish. And the same story can be repeated everywhere.

American Catholics appreciate Catholic education. The millions we expend in the upkeep of our Catholic school-system; the unanimity with which we rally to its defense when it is threatened, show that we do, but can we rest content with merely caring for our own? The essence of the Catholic faith is Catholicity of sentiment. Nothing less than "the World for the Sacred Heart" can satisfy that sentiment. Catholics, too, are seeking investments which will return them the highest spiritual dividends. How better can anyone who has been entrusted with wealth secure them than by setting some of it aside to help give the Orient a Catholic education, thus helping to win great nations to Christ? And should this high and Catholic motive fail to arouse us, the lower and more

selfish one of giving the Oriental the Faith in order that he may be a safer neighbor may be urged. Our contact with China and Japan must continue to increase. A Catholic China and a Catholic Japan will be easier to deal with than if these peoples are still pagan. So from whatever

motive, when the next appeal of a Catholic missionary for help with his schools comes to you, do not cast it lightly aside, but remember that "they that instruct many unto justice shall shine as the stars for all eternity," and do your utmost for his cause.

The Constitution in Kansas

EUGENE WEARE

Special Correspondent for AMERICA

OUR Supreme Court has been known of late to bend to the conviction that the Constitution is all that John Wiltbye says it is, and that when it talks about liberty and justice and "inalienable rights" it means just what it says. I know this is a startling statement, especially in the face of the Volstead Act, but it is the fact nevertheless. Witness, if you please, the case of August Dorchy, Plaintiff in Error, *versus* the State of Kansas, Defendant in Error.

Now, be it noted, that there is nothing the matter with Kansas, despite the views of Editor Bill White of Emporia. At least there is not very much the matter. They grow fine wheat out there and raise fat *haws* which bring the very highest prices in the Chicago market. And in other ways, too, Kansas is far ahead of many of her sister States of this glorious commonwealth. Many of her citizens are really notables. At Concordia, for instance, there is a bishop whose name is Tief who is an extraordinary genius of fine culture and no mean talents, a saintly priest, simple, unaffected and, withal, a wise administrator who is destined to be one of the outstanding figures in the American Hierarchy. Kansas ought to be forgiven much if only because of the Bishop of Concordia.

And then there is, or there was, Governor Allen, who comes to Washington occasionally and delights us all with his strong denunciation of the Ku Kluxers. Out Kansas way Governor Allen was said to be a forward-looking statesman of the modern school. He it was who sponsored the now famous Court of Industrial Relations Act which, in the light of some recent happenings, seems not to have been as forward-looking as it appeared to be at the time of its passage. And herein lies the tale I would tell of the Supreme Court, the Constitution, the State of Kansas and Governor Allen, not to mention August Dorchy and half a dozen others. It is a worth-while tale and has to do with the most important labor decision which our Supreme Court has handed down in a generation.

In the early days of 1920 the State Legislature of Kansas passed a law which is known and generally referred to as the Court of Industrial Relations Act. This Act promised to do a great many things by way of restoring amicable industrial relations between the employers of Kansas and their hornyhanded employes. For one thing, it was to put an end to strikes, lockouts, boycotts and picketing "in coal

mining and other businesses to be affected with a public interest." Any person violating any provision of the statute, or any order of the so called Court, is declared in the terms of this Act, guilty of a misdemeanor. Section 19 provides that any officer of a union of workmen engaged in an industry believed to affect the public interest,

who shall wilfully use the power incident to his official position to influence any other person to violate any provision of the statute shall be deemed guilty of a felony punishable by a fine not to exceed \$5,000, or by imprisonment at hard labor, not to exceed two years, or by both fine and imprisonment.

From all of which it may be seen that Governor Allen and his Kansas Legislators meant business. They meant to establish the principle that, union or no union, there were to be no strikes among the workmen of that great State in any industry, like coal mining, for instance, which "affected the public interest." The fact that the workmen are frequently subjected to all sorts of objectionable treatment, even in Kansas, argued nothing with these Kansas legislators. There were to be no more strikes. Of this they were positive. But, sad to relate, there were and there are strikes in Kansas, just as there are strikes in Pennsylvania and New York. Despite the Compulsory Arbitration Act, Kansas workmen went out on strike and stayed out until it suited their convenience to return to work.

It all came about in this way: Out in Cherokee County, working in what is known as coal mine "H" of the George H. Mackie Fuel Company, one Carl Mishmash held forth. Carl is a non-Nordic of the type which keeps the editors of the *World's Work* awake at night, trembling with fear for the future of the nation. It was Carl who started all this trouble. He had some extra money coming to him which the Mackie Company refused to pay. Carl raised a howl. He filed a complaint with the company but was put out of the manager's office. He next took the matter up with the Joint Board of Miners and Operators, which body sustained his claim and directed the Mackie Company to pay. But, again, the company refused, Carl then appealed to his union officers who promptly called a strike, despite the Court of Industrial Relations Act. An order was signed by the officers for that district for all work to cease "until such time as the company pays Brother Mishmash the amount due him."

One of the officers who signed the call for a strike was the Vice-President of District No. 14, Mr. August Dor-

chy. This gentleman, together with the President of the Union, Mr. Alexander Howat, was promptly arrested, tried before a judge and jury and found guilty. Both officers were sentenced to six months in jail and to pay a fine of \$500.00 each. Appeal after appeal followed, as is the practise in such cases, until, finally, the State Supreme Court of Kansas decided, very much to the disappointment of union workers everywhere, that the conviction was legal and sustained it.

During the course of all these legal proceedings there stood well to the forefront a distinguished Kansas City attorney named Brennan, Redmond S. Brennan. This remarkable gentleman had imbibed in his youth at St. Louis University a set of very curious ideas which ran strongly counter to the views of Governor Allen and the Kansas Legislators. For instance, Mr. Brennan had the idea that, under our Federal Constitution, there were certain rights guaranteed to all not excepting coal miners and their union officials. He kept hammering away upon this question of constitutional rights and talked a great deal about such things as "liberty of contract," "the right of workmen to collectively cease work" and of the officers of a labor union to issue a strike order. He stressed in particular the Fourteenth Amendment to our Federal Constitution and, in the light of this, repeatedly characterized the Kansas Act as compelling involuntary servitude. At the time there were few out Kansas way who paid any heed to Mr. Brennan and his appeals based on the Constitution. With most people in Kansas, as elsewhere, the Constitution meant little or nothing, especially when viewed in the light of some recent decisions of our Federal Supreme Court. But Mr. Brennan was insistent and continued to plead the sanctity of his cause. He persuaded a Kansas attorney named Callery, and a fellow Missourian whose name is Hegarty, to join forces with him in an appeal to the highest court in the land. A hurried trip to Washington and a long, tedious but thoroughly satisfactory conference with our own much-beloved John F. McCarron and the die had been cast. Mr. McCarron, be it noted, is reputed to know more about the practise in our Federal Supreme Court than most men know about their wives. One thing is certain: there is nothing of the weakling, the apologetic or the confused about the appearance of Mr. McCarron before our Federal Supreme Court. The gentleman has the afflatus in a generous measure and "speaks right out in meeting," though it has been remarked more than once in the presence of this writer that his success lies not so much in his ability to argue and plead, but rather in the instinctive faculty of knowing when to keep quiet.

At any rate, Mr. McCarron, followed by Mr. Callery, argued the case before our Supreme Court which decided by a unanimous opinion that the contention of Mr. Brennan and his associates was sound and legal. As is usually the case where the Supreme Court writes a de-

cision on any matter, there is what appears to the layman, to be a great deal of confusion and not a little crowding of technicalities, one upon the other. But, despite this lack of clarity, it has been established that the decision of the Kansas Supreme Court has been reversed and that, in so far at least as the coal mining industry is concerned the workmen *have the right to strike*, all laws in Kansas or elsewhere, to the contrary notwithstanding. The system of compulsory arbitration as applied to coal mines violates the Federal Constitution, in the opinion of the Supreme Court of our land, and will not be tolerated.

For all of which honest folk every where ought to be truly grateful. To deny to the worker the right to strike is to deprive him of the only worth-while weapon readily available. To be sure, strikes, at best, are precarious undertakings in which the worker almost invariably is made to suffer the greater loss, but the strike is a weapon of protection and defense and must be preserved to the worker at all costs. Otherwise, we are but little removed from that condition described by Mr. Brennan, in his plea to the Court, as involuntary servitude, a condition which all right-thinking men, be they employer or employe, must deplore and oppose.

In so far as it has to do with Compulsory Arbitration in the coal mining industry it may well be written down: Exit the Kansas Court of Industrial Relations.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

Papers for Prisoners

To the Editor of AMERICA:

I am the Catholic chaplain in the New Jersey State Prison, and I am writing to say that if at any time you have any extra copies of AMERICA the men in my care would be very happy to have them. I find a great liking for this kind of literature among them and the few copies that fall into my hands are very eagerly read and passed from hand to hand until they are in tatters.

If you can find your way clear to send copies I know that the men as well as myself will greatly appreciate it. It is sometimes very touching to see the way they show their gratitude for anything that is done for them.

Owing to the fact that the chaplains are changed from time to time, it would be safest to address the papers to the Catholic Chaplain, New Jersey State Prison, Trenton, New Jersey, instead of using my name.

Trenton.

A. PALOMB.

The Pittsburgh Campaign

To the Editor of AMERICA:

The several commendatory notices in AMERICA relative to the Pittsburgh campaign for three millions of dollars for the extension of our Catholic educational system hearten the local clergy very much. Concerning the query of "A. A. W." under "Drives for Funds and Drives for Vocations," in your issue of March 15, as to where the teaching staffs are to come from when the new schools are erected, may I say that the Executive Committee in charge of the Pittsburgh campaign gave no attention to the teacher question, but concentrated their entire efforts toward raising the money to erect schools. It then becomes God's work to provide the teachers. In all the schools we have thus far

erected, God has not failed to provide teachers somehow or other, directly or indirectly.

That God is immediately setting about to procure the necessary teachers is quite apparent from this very issue of AMERICA in which I find two stirring articles relative to the pressing need of vocations. The very efforts to provide schools are having as a reaction more intensive efforts to create teaching staffs.

Let us go ahead and erect the schools; God will not be outdone in generosity, and when the schools are erected, you will find God has already provided the teaching force to staff them.

Pittsburgh.

THOMAS F. COAKLEY,
Secretary, Executive Committee.

Shaw's "Saint Joan"

To the Editor of AMERICA:

Let no Catholic go to see Bernard Shaw's "Saint Joan" under the impression that he will witness a delineation of the Holy Maid's story with the faintest coloring of Catholicism. Shaw's Joan is simply an ordinary flapper and the entire play a hideous travesty. The heroic is as thoroughly evaporated out of her character as all savor out of distilled water. It is true to the Shavian spirit. Its purport, not perhaps evident to the ignorant, is to depict Joan of Arc as an essential Protestant. In fact, in the tent scene between the Earl of Warwick and the Bishop of Beauvais, the word Protestant is actually applied to her. In the trial scene, the Bishop of Beauvais is depicted as sincerely and honestly trying the Maid for heresy. In fact, Peter Cauchon, Bishop of Beauvais, was in the pay of the English and the trial was a farce, boosted up by calumny, false witnesses and chicanery. Joan is made to appeal to her God as against the Church in regular evangelical fashion. The fact is she constantly appealed from the tribunal to the Pope.

The play is historically false, wearisome and insufferably windy. The *dramatis personae* are a lot of cackling twentieth-century gossips masquerading in medieval costume. Shaw is the same old Shaw, the flouter, the jiber and the mocker. Of course, he fools the multitude. He stands on his head as usual, kicks his heels in the air and grins, and the crowd cries: "Oh! isn't he funny," not realizing that it is only a clownish method employed to attract the curious, but with deadly intent of instilling a poisonous virus.

I went to see the play because I had heard someone say that it was an approach to a vindication of the Church! I thought that possibly Shaw in his later years might have had a gleam of light, but the leopard has not changed his spots. He is still Mephistopheles ironically masquerading as a clown, and serving up to the morons the same old sardonic vaudeville.

New York.

CONDÉ B. PALLÉN.

The Irish and the Negro

To the Editor of AMERICA:

A recent article by Father Markoe, S.J., "The Negro and Catholicism," in AMERICA for February 23, states that only too often colored people have the impression that the Irish, as a race, are unfriendly to them and since "Irish" and "Catholic" are synonymous in their minds, they believe this represents the attitude of the Catholic Church toward their race.

Unfortunately this statement is, in great measure, true. Being myself of Irish parentage and descent, I may say that to me it has always seemed that we Catholic Irish have every reason to feel the utmost sympathy with the aspirations of the colored race and to extend to them the hand of friendship and assistance. Unfortunately, even the mimitable Mr. Dooley had to complain of the attitude of his friend, Mr. Hennessy, who, though he had arrived in America "only on the boat ahead," was already scorning "the ignorant immigrant" and trying to debar him

from our land as "a menace to our free institutions." If, then, any Irishman feels tempted to scorn or repel "the lowdown Negro" let him recall that but yesterday we ourselves were called "the ignorant Irish" by those who had robbed our ancestors of every opportunity to get an education, and who ignored the fact that these same "ignorant Irish" once they were on America's friendly soil, toiled day and night to give their children that education which they themselves had been denied. Our very superior oppressors reveled in the antics of the stage Irishman whose ape-like features, clay pipe, red wig and still redder nose were supposed to be typical of our whole race.

In the minds of this class Irish womanhood was of but two types; the vulgar, dowdy servant girl, and the queen of the rolling pin and washtub, whose immense slatternly figure was usually depicted in close proximity to a shanty and surrounded by a picturesque array of tin cans and numberless dirty, squalling brats. The one saving feature in the racial character was its ready wit, its invariable good humor amid most adverse circumstances and its fondness for song and dance. I need scarcely point out how closely this parallels the case of the Negro. Indeed the Klan has said an Irishman is only a Negro turned inside out.

It is true that many of the older colored people are illiterate (not ignorant) as were also our own forebears under English domination and for very similar causes, but one needs only a slight acquaintance with the Negro to know how their old people slave and toil to give their children the best education obtainable. Although all colored people are supposed to be essentially vicious and immoral, just as all the Irish were supposed to be drunkards, it is curious to note that the twenty-two Uganda martyrs recently beatified by our late Holy Father, Benedict XV, are held up by him "as objects for the admiration of the world not merely as martyrs of the Faith of Christ but also as martyrs of the holy virtue of chastity," surely a remarkable testimony to the capabilities of the race.

If a certain looseness in regard to the marriage bond is to be found among many colored people can we whites with our own unsavory record for divorce and marital infidelity be the first to cast a stone? The fact that at least one-half of the colored population is of mixed blood tells its own sad tale. Yet today the colored press leads in the fight against birth-control.

Patient in time of adversity, like the old-time Irish, by reason of his hope in a Hereafter, caring lovingly for his aged and helpless, sharing his last crust with his less fortunate brother, the Negro shows so many natural good and noble qualities that our hands should be stretched out to him in kindly sympathy and friendship to lead him to the one thing necessary to perfect his character, a knowledge of the one true Faith.

St. Louis.

JOSEPH LEO SCOTT, S.J.

Catholics in British West Indian Islands

To the Editor of AMERICA:

I read with much interest the article of A. Hilliard Atteridge, "The Church in English-Speaking Countries," in AMERICA for March 1, 1924. There is, however, a great mistake in the number of Catholics in the British West Indian Islands, which I deem it my duty to correct.

In the diocese of Port of Spain, comprising Trinidad, Grenada, St. Vincent, St. Lucia and Tobago, there are 191,090 Catholics; in the diocese of Roseau (British part), 34,830; in Jamaica, 32,000; in Barbadoes, about 700. The grand total is thus 258,620. In this number are not included the United States Virgin Islands, the British Bahamas and Bermuda.

In the United States Virgin Islands, which belong to my diocese, there are approximately 6,210 Catholics. I do not know the exact number of Catholics in the Bahamas and Bermuda.

Dominica, B.W.I.

✠ JAMES MORIS,
Bishop of Roseau.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, APRIL 12, 1924

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Prohibition in Canada

THE articles on the modified prohibition established under the Quebec liquor law, contributed to AMERICA by Mr. J. A. H. Cameron, K.C., of Montreal, will be of deep interest to students of social science, especially in the United States. It is only fair to state that Mr. Cameron's conclusions have been vigorously challenged, notably by Mr. R. L. Werry, Secretary of the Anti-Liquor League of Canada, who asserts that under the new regime intemperance is rapidly increasing. On the other hand, the figures and instances quoted by Mr. Cameron are their own sufficient defense.

But it is important to note that the experiment of total prohibition by law established seems to be losing favor in Canada. At one time, eight of the nine Provinces in the Dominion were attempting to enforce it; at present the number has dropped to five. Within recent months Alberta, Manitoba, and British Columbia have adopted what is practically the Quebec plan, so that four of the nine Provinces are attacking the evils of the old private liquor trade by putting it under government control. Ontario, the largest of the Provinces, with the smaller Provinces, Nova Scotia, New Brunswick, Saskatchewan and Prince Edward Island, still hold to total prohibition. The question will probably be submitted to a referendum in Ontario, and should the present law be repealed, an overwhelming majority of the people of Canada would be brought under the Quebec or some similar plan of partial prohibition under government control. All this would indicate that Canada has not found total prohibition satisfactory. The fact is interesting, but to draw an exact parallel between the United States, with its huge population of mixed and as yet partly unassimilated races, and Canada, would be misleading.

As Mr. Cameron, himself a total abstainer and an ardent advocate of total abstinence but not by legal compulsion, philosophically observes, the ultimate success of the Quebec plan depends upon two factors. The first is the support afforded by public opinion and the second is enforcement by intelligent and honest public officials. The absence of these factors explains the breakdown of the Volstead law in many parts of the country. It is always difficult to enforce a law which is not sincerely approved by the greater part of the community, but in case of a regulation which forbids a personal habit, in itself wholly innocent, the difficulty is tremendously increased. As to the personnel of our prohibition enforcement commission, taken as a whole, the records of our criminal courts form a vivid commentary. A corrupted official for every corner saloon closed, is a poor exchange. Here is a most serious difficulty raised by the Volstead law, and one that up to the present has clamored in vain for a solution.

On the Spring Tide of Books

IN much the same way that Congress legislates what we may or may not drink, and the Oregon Solons determine for the parents where they may or may not educate their children, the book publishers decide what we may or may not read. By their judgment, manuscripts are transformed into books or suppressed into silence. The publishers prepare each succeeding season the menu deemed fit and proper for the reading public. They determine in a very effective way the rise and fall of the tide of culture, whether it may flow to a high intellectual level or stagnate in the marshes and among the undergrowth. And when they have made their choice of the books that they permit the public to read they see to it that the public does read the books by instituting wide-flung advertising campaigns. For it is the publisher who in reality makes the "best seller"; the author is his pawn.

Since this is the present inevitable economic book-situation, it is gratifying to learn from the opinions expressed by some twenty-five representative American publishers in answer to a questionnaire addressed to them by the Boston *Transcript* that the publishers are not so engrossed in financial returns that they are blind to their opportunities of a cultural nature. In answer to the first *Transcript* query, innocently phrased and with no innuendo, "Is the fiction market over-supplied?" the publishers, almost in chorus and harmony, replied that it is and it is not. One publisher answers "with second class fiction masquerading as first, yes. With fiction fairly entitled to the first grade, no." And another states, with great insight, "there is not one too many of the good novels and there are far too many of the bad ones." The spring fiction market, however, despite the words of the publishers, will be cluttered as it has ever been with fiction that will bring a natural blush to the cheek of the innocent and that will set a match to the tinder of many pas-

sions. Even with one such book the fiction market is greatly over-supplied.

While it remains true that the publishers are the kings of the book world, guillotining or clothing the author in purple, it is likewise a fact that they reign by popular suffrage. They temper their choice of offerings by the whims and the decisions of the public. Should it be found that this year's list of immoral books have sold by the hundreds and that the clean, tonic romances have reached the hundred thousands, next year's list will undoubtedly offer more fiction of a higher grade. But should the sex-purveyors of this year obtain a majority vote from the readers, next year's list will most surely be swollen and bloated by pornography. Our Catholic readers, growing rapidly in number and culture and becoming more vocal in appreciation and condemnation, wield a powerful vote for good fiction. The publishers despite their monarchical position are democratic rulers; they follow the shifting winds of popular favor and Catholics have the duty and the privilege of helping to decide whither those winds will blow.

Four to Five Decisions

TWO heads are better than one, runs the old proverb. Why, then, are four Supreme Court heads better than five? The answer is supplied by those who would have Congress abolish four to five decisions. They admit that four heads are not necessarily better informed than five, but argue that this is stating the case unfairly. A four to five decision, they say, is in reality the supremacy of five justices over four justices plus a majority of Congress.

The argument is ingenious. Under a given premise it would be conclusive, but that premise is false. It rests on the supposition that every member of Congress studies each bill *as it is presented*, in the light of the Constitution, reaching a definite conclusion that it is or is not constitutional. In other words, every Congressman acts as a justice of the Supreme Court, and it is probable, runs the argument, that among the 531 members of Congress, or even among the majority who vote for a bill, there are at least half a dozen statesmen quite as competent as any justice to rule upon its constitutionality. Hence, a four to five decision is actually the rejection of a bill held to be constitutional by four justices plus a competent majority in Congress.

But is it possible to admit that Congressmen generally act with the knowledge and impartiality usually found on the Supreme bench? It is not. A Congressman is technically a legislator and frequently a politician. He has party ties and local obligations, from which the Supreme Court is wholly free, and he would be a superman if he could entirely escape their influence. He is subject to the constraint, often highly improper, exercised by interested propaganda and organized minorities. Some years ago

Senator Thomas of Colorado told the Senate that he drew upon the experience of many years in concluding that the weakest argument to propose against any popular measure backed by a propaganda was that under the Constitution Congress had no authority to enact it. More than once has it happened that a Congressman has voted for a bill, not because he believed it constitutional, but because he knew that if Congress made a mistake, the Supreme Court could correct it. Evidently this is not an affirmative vote but a mere suspension of judgment which has no judicial weight whatever. Further, as the events of recent years show beyond question, there are plenty of Congressmen whose vote is determined entirely by reasons of party advantage. They belong to the group described by former Vice-President Marshall when he said that had the Eighteenth Amendment been submitted to the Senate in secret it would have been defeated.

Until it is demonstrated that Congress gives the measures it enacts the careful consideration usually received by cases in the Supreme Court, the theory that a five to four decision is a triumph for the minority, can have no basis in fact. Questions affecting the extent of power granted under the Constitution are not reasonably answered by counting heads, especially when it cannot be concluded that all the heads are of equal value.

The Victory in Oregon

AS detailed on another page, the Federal Court has declared the Oregon school law unconstitutional. Appeal will probably be taken to the Supreme Court, but if that tribunal follows the principles which it laid down in the Nebraska case last June, there is no reason to fear that the action of the lower court will be reversed.

This long battle has brought into clear light facts which every American should know, but which many have forgotten. The first is that we Americans are not mere creatures of the State, holding certain rights by concession of the State, and at its discretion. Americans are not subjects. They are citizens. In their theory of government, all men possess certain natural and inalienable rights which flow from their very nature. These rights are not created by any State or by any Constitution. They existed before States and Constitutions came into being. They will continue in unimpaired integrity when States and Constitutions are in the dust. Constitutions do not grant these rights, but register and guarantee them. The foundation upon which our political institutions have been reared, the Declaration of Independence, asserts that these rights come to man, not from the State but from God, when it affirms that all men "are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness." These rights are not held by grant of the State, but by the grant of God. The State did not create them; it does not concede them; it may not destroy them.

This is the political philosophy which for some generations was dominant in this country. Then, under the sway of a philosophy imported chiefly from France and Germany and taught for the last fifty years in all our non-Catholic colleges and universities, there arose the atheistic teaching that no rights existed save those granted by the civil power, together with the almost necessary corollary that the State is the source and sanction of all rights and of all duties. Nothing more foreign to the spirit of the Declaration and of the Constitution, is conceivable. Yet influence of this teaching was strong; perhaps today it is well-nigh dominant, and so utterly have we forgotten the principles which lie at the foundation of the American plan of government that very few, even among the members of the legal profession, are cognizant of the fact that men can and do possess rights which are independent of the State and Federal Governments.

Another truth brought out by the Oregon case is that the Constitution is a curb upon the people to restrain them from hasty, ill-considered and unjust action, as well as the guarantee of their liberties. It is true that the people can change the Constitution, and provision for amendment is part of the Constitution. But as long as it remains, it binds all the people, and no majority, however large, may disregard it. We are ruled by majorities, but

the "sacredness" of the majority is no article of the American creed. As was well said by Mr. D. J. Malarkey in his argument at Portland:

The gentleman from the attorney-general's office said that this is a country ruled by the majority. It is ruled by the majority; but as in every constitutional government, that statement is subject to limitations, and the limitations are the limitations of the Constitution. If the majority controlled, they would need no Constitution at all; but Constitutions are made, and Constitutions are enforced, and constitutional rights are supported by the decisions of courts, for the minorities.

Reference has been made to the fact that this law was not passed by the legislature . . . but by the people themselves. I submit that this does not entitle the law to any special consideration. When the constitutionality of a measure is attacked, no particular sanctity attaches to it because it was enacted by the people under the initiative as distinguished from the representatives of the people in the legislature assembled.

Through the Federal Court's decision another important position in the campaign for American constitutional freedom has been won. What will be done by the Masons of the Southern Jurisdiction, the Ku Klux, and the rest of the bigots who, according to the *New York Times*, were primarily responsible for the Oregon law, time alone will tell. But it now seems certain that they can go no farther along this line in their fight against the spirit of liberty and the American Constitution.

Literature

The Short Story

BESIDES the novel and romance we now admit the short story as a distinct species of prose fiction. It is as old as the novel and romance, but only of late has it been clearly differentiated. Perhaps Poe's article on Hawthorne's "Tales," written in 1842, was the beginning of this differentiation. He held that a long poem is a paradox because it loses unity of impression, which he deemed of the greatest importance. A poem, according to him, should not exceed in length what might be perused in an hour. In like manner, he maintained, the best story is the brief tale which requires from a half-hour to one or two hours in the reading, because it attains unity of impression. He said the short story should aim at a single effect, and that if the writer's opening sentence tends not to the outbringing of this effect he has failed in his first step. In the entire composition there should be no word written, of which the tendency, direct or indirect, is not to the one predetermined design. This statement of Poe has since been amplified into a group of rules governing the short story as a literary form, but his critical law had little to do directly with the development. Indirectly it had effect and his stories, fashioned in accordance with it, set an impressive example in America and France.

The essential unity of impression in a short story is its chief difference from the novel. The short story deals with a single event, emotion, character, or the emotions

grouped about one situation or setting. It focuses everything on one object as a lens collects light. It is one complete effect; so complete that it can not be expanded into a novel nor left with the vague outline of an anecdote. The anecdote (something "given out" as news) is a short account of a real and strange incident; it is opposed to the story which is invented and elaborated into a plot.

By convention, singleness of purpose and strict economy of means have been prescribed for the typical short story unto a degree which suggests a resemblance to the stringent laws of the sonnet. This peculiar unity and the scrupulous economy of means are, however, more than a convention, because they obtain an artistic result which is delightful in itself, and not attainable by any other process.

The actual length of a short story is not, of course, to be defined like that of a verse-form; it is a relative quantity, dependent upon the theme. Three to five thousand words is a common length, but this may reach as far as thirty thousand words. Henry James's "The Turn of the Screw" produces one narrative effect, but it takes over two hundred pages to obtain it, and we must classify this tale technically as a short story because of its peculiar unity.

As regards economy of means, Robert Barr said, "A short story writer should act, metaphorically, like this—he should put his idea for a story into one cup of a pair

of balances, then into the other he should deal out his words; five hundred; a thousand, two thousand, three thousand; as the case may be; and when the number of words thus paid in causes the beam to rise, on which his idea hangs, then his story is finished. If he puts in a word more or less, he is doing false work." He should look to Euclid as his model in the precision and terseness of speech.

Like all species of prose fiction the short story deals with plot, characterization, and setting, but with differences. It is difficult to produce a character within the narrow limits of a short story, except by the same broad suggestion that is used in the drama. There is no room for cumulative exposition, for growth or deterioration in the character, for comment. Commonly where characterization is attempted, the writer selects a personage that stands out through eccentricity, and is differentiated through strange mannerisms. There is a false characterization which makes a personage appear real because the action is real; but most tragic short stories of intense passion or action are carried on by the same puppets: if male, he is six feet in height, muscular, young, white; if female she is merely a beautiful brunette or blond with a wealthy father. In the short story the plot is often made the most important part, because characterization by selection is very difficult. When reliance is placed upon a short plot alone the fresher and stranger this is the better; hence the short story is commonly romantic.

Plot and situation are in themselves means to an end and should be kept in that subservient state. An interpretation, a new creation, a portrayal of life are ends in fiction; the plot is not. Setting alone, however, sometimes can be made important enough in a short story to give satisfaction. We are almost as well pleased with what is characteristic, verisimilar, for a while, as with the beautiful. The short story, too, because of its brevity, can sustain setting of extreme beauty and delicacy, which could not last throughout the extent of a complete romance or novel; it may deal with what approaches the dreadful for the same reason. The quality, however, never to be lost sight of in the short story is its absolute unity, its close confinement to a single fact. The novelist has twenty chances to make us see the chief character, the short story writer has one.

In the construction of a short story the beginning is important, and it should indicate that the story is one of incident, characterization, of setting, or a combination of these. Some writers open with an explanatory paragraph, but such is a weak opening at best. Poe commonly makes the opening paragraph of a story an expository title of what is to follow, but a part of the story. De Maupassant is more careful than Poe. "La Parure," for example, begins with an expository presentation of Madam Loisel's impossible day-dreams of luxury. She is in poverty by birth and marriage, but she habitually longs for the happi-

ness that wealth is popularly supposed to bring. This beginning is not tacked to the story but is its foundation.

The tale is a good example of the short story of incident. There are two characters in it, Madam Loisel and her husband. Madam Forestier, a rich woman, an old school-friend of Madam Loisel, is also named, but she is used mechanically to form the plot.

The first force of the rising action is an invitation to a great ministerial ball, which Loisel had obtained for his wife. This leads to tears, which obtain a ball-gown from Loisel. When the gown is ready Madam Loisel becomes painfully aware that she has no jewels. She at last succeeds in borrowing a superb diamond necklace from Madam Forestier, and she triumphs to her heart's content at the ball. The Loisels go home in a cab; then Madam Loisel finds to her horror that she had lost the necklace. This is the climax of the action, set in the middle.

The descent of the action is also in stages. After a fruitless search for the necklace, the husband, by using all he possessed and all he could borrow, buys another necklace for forty thousand francs to replace it. Then begins a ten-year struggle with poverty and debt.

At last the debt is paid to the final penny. Madam Loisel chances to meet Madam Forestier on the street, and the rich woman is told the whole pitiable story. Thereat comes the *denouement* in one sentence—"Mme. Forestier, strongly moved, took her two hands. 'Oh, my poor Mathilde! Why, my necklace was paste. It was worth at most five hundred francs!'"

The unity is perfect. There is no episode, no padding; every sentence bears upon the main action. Even when De Maupassant gives a new evidence of Madam Loisel's vanity, as, for example, by having her hastily leave the minister's palace after the ball to conceal her cheap wraps, this very haste is used to make her lose the necklace. The story is complete, too; filled exactly as far as is necessary, every point is explained and dropped.

AUSTIN O'MALLEY.

DOLOROSA

This was her cross, that she should see
Him slowly die upon the Tree,
Whose days on earth were paved with pain,
Yet never caused by sin's black stain,
Now as foretold, it was to be.

Long years ago in Galilee
She saw the sword, and knew the fee
That she must pay—how well she knew
This was her cross!

Her Son's last cry,—His pitiful plea—
The Hands that bled for you and me—
These pierced her heart, as sword-thrusts do—
The red spear found her bosom, too—
She shared with Him each agony:
This was her cross.

J. CORSON MILLER.

REVIEWS

The High Romance. By MICHAEL WILLIAMS. New York: The Macmillan Company. \$2.25.

This is a new edition of a spiritual autobiography with a supplementary chapter. It is a good sign for current literature that a book of this type should be called back again to the battle of the printed word. Those who read it when it appeared five years ago will read it again with renewed interest. Indeed its supplementary chapter alone warrants reading as a climax to a great adventure that was but half complete when the first edition of the "High Romance" appeared. While fiction and poetry have seen-sawed from mediocrity to worthlessness with now and then an outstanding novel and a worth while poem breaking the monotony of the modern output, biography and autobiography have reached higher levels. In this finer strata of current thought "The High Romance" will find its place. It has finish, and power, sincerity and truth.

G. C. T.

History of Art. Vol. III, Renaissance Art. By ELIE FAURE. New York: Harper and Brothers. \$7.50.

On the jacket of this book the publishers have added to the title the words: "An Outline of Civilization." This is, perhaps, an appeal to the current craze for the outline fad, and liable to repel rather than to attract those who know what a medley of superficial and half-baked pseudo-science is to be found in such books as Wells's "Outline of History." Neither is the title "History of Art" altogether a good description of this book. The reader will not find here a complete catalogue and estimate of all the artists of the period such as is to be found in the best German manuals. M. Faure is interested primarily not in art, but in man. He is a philosopher first, then a critic. The study of art is for him a means, not an end. He merely uses art to try to find out what kind of men lived in the period when his artists painted. At the same time the larger characteristics of the schools of Florence, Rome, Venice, Flanders, France and Germany are made to stand out perhaps in greater relief for the comparative lack of detail with which they are sketched in the general picture. The detail is left for the valuable synoptic tables at the end of the volume. M. Faure finds that the Renaissance was at its beginning essentially a movement of hope and of the spirit. That quality it never altogether lost in Italy, though the pride of knowledge and the pagan love of form led it into many excesses. It was the Reformation in Germany which, according to M. Faure, took joy, freedom and individuality from human life. This volume like its predecessors is beautifully printed and bound, and the illustrations, chosen by the author himself, are adequate.

W. P.

Hellenistic Philosophies. By PAUL ELMER MORE. New York: Princeton University Press. \$3.00.

In this third volume of a series dealing with Greek philosophies from the death of Socrates to the Council of Chalcedon, the author treats of Epicureanism, Stoicism, Neo-Platonism and the ever recurring Scepticism. The presentation of the various systems is necessarily brief, but it is done with a comprehensiveness which brings out admirably the main features and the chief philosophical value of the schools in question. As far as possible all strictly technical language is avoided. And as the treatment is sufficiently relieved by historical anecdote, the book will be found decidedly readable by those who would be repelled by a rigid, scientific analysis. With the author's criticism of the different philosophies, Catholics may agree in most details. But the writer is a great lover and adherent of Plato. Hence the admirers of Aristotle and particularly of the Christianized Aristotle of the Schools will be astounded to hear that the "major

heresies turned for their philosophical basis from Plato to Aristotle." And again, "by suffering itself to be seduced in this direction," i.e., to the Aristotelian method of thought, "Scholasticism adopted the metaphysical method of the heretics as opposed to the Platonic method of the great orthodox Grecians, and it is a venturesome, but warrantable, thesis that the theology of the Church Councils, since the year 451, has been vitiated to a certain extent by the unorthodox, and at the bottom anti-religious, logic of Aristotelianism. If the Greek theology of the third and fourth centuries is orthodox, then heresy can be plucked with both hands out of Thomas Aquinas." The author fails to prove such a thesis, for the simple reason that it cannot be proved. Heresy is judged by the Church and not by those outside the church.

F. J. K.

Le Dix Huitième Siècle Littéraire. By A. BROU. Paris: Pierre Tequi.

The subject treated of in this book full deserves the pains the author has expended on it; especially so now that appeals are being made to tradition and when the need for discernment between different traditions is apt to be overlooked. In this respect French literature can no longer be looked upon by other peoples as a matter of interest to those only who are in quest of personal culture. Father Brou has analyzed the work of the eighteenth century and presents its results judged in the light of the very aims and purpose which the authors proposed for themselves. He shows how by substituting physiology for ethics, by mistaking mathematics for metaphysics and confusing the problem of certitude with that of evidence they sapped from the minds of many the correct understanding of the rational presuppositions of Christianity. He furthermore reveals how in their attack on Catholic discipline, compromised as this was in France by Gallicanism, they insisted on identifying Pascal and the Jansenist exaggerations which the Church had condemned, with the Catholic position in order to give plausibility to their contention that the natural stands in essential contradiction to the supernatural. The exposition of the various systems of philosophy and of their influence on the "schools" of literature is both detailed and comprehensive. In the matter of literary criticism, for which the author is especially fitted by natural gifts supplemented by long preparation and years of practise, the book recommends itself alike for its fairness and for the appreciative insight it gives into a period of history very difficult to understand.

M.F.X.M.

The American Mind in Action. By HARVEY O'HIGGINS. New York: Harper and Brothers. \$3.00.

The American mind is the Puritan mind, worshipful of success as the expression of divine favor, struggling for the suppression of sex and self assertion, and finding relief from the soul torture consequent upon failure in this struggle in intense physical activity. To the Puritan conviction that success is soul security is added a thin idealism—the contribution of the American mother. The normal product of soul fear, physical activity and idealism is the typical American. The abnormal product is the framer of "Blue Laws," or, if the mother's influence is predominant, a Greenwich Village artist in half hearted revolt against conventional forms. Setting up such diverse characters as Lincoln, Carnegie, P. T. Barnum, Anthony Comstock and Mark Twain, and interpreting their lives in the light of Puritanism, is no easy task, and the interpretation is not convincing. Lincoln is bigger than the formula of "soul fear," and "maximization of the ego," and the reader feels that Lincoln cannot be explained by the same psychic forces which produced Barnum. If there is such a thing as an American mind, its explanation must take into account

more numerous and diverse tendencies than those considered by the author.

Puritan ideals are identified with what the author calls "Pauline morality." He writes: "To the Puritan as to St. Paul sex was sin." Proof of this is cited in St. Paul's enumeration of "the works of the flesh." To St. Paul sex was not sin, and in the passage from which the author draws what he calls "Pauline morality," the saint obviously condemns not sex, but the perversion of the sex instinct, the love of the flesh above the spirit. From the Puritan attempt to suppress the sex instinct, and the instinct of self assertion resulted depression of soul—an American characteristic. Thus modern psychology explains it: "The conscious mind can easily control instinctive action; it cannot wholly control instinctive thought. It can control the action more easily if it allows the thought into the conscious mind, where it appears to drain off the energy somewhat, and relieve the tension." As appetency depends upon cognition; the admission of what is sinful into the conscious mind results in a strain upon the will and the consequence is not relief but disturbance of soul. And when the author explains the salacious on our stage as an attempt of the American to escape sex repression by witnessing a thorough exposure of the sinful life, we feel he is doing an injustice by placing emphasis on what the normal American rejects. With an undue consideration of sex which is at times almost morbid, and an almost complete denial of idealism in the American character, the book is at best merely an interesting study of a few Americans.

J. McM.

BOOKS AND AUTHORS

The Literary Circle.—Our dramatic critic, Elizabeth Jordan, is author of a new novel, "The Lady of Pentlands," just published by the Century Company. According to the April *Centurion*, "Henry James said of the author of 'The Lady of Pentlands' that she was the most delightful woman he had met during his last visit to America. Someone told Miss Jordan. She shook her head: 'He must have been misquoted. But I think he will remember me a little while—for we laughed together a great deal!'" The laughter of Miss Jordan runs through all her writing; properly hushed for serious affairs, it is always ready to emerge again. . . . Hayne R. Martin, S.J., who lately reviewed Gerhardt's "Anton Chehov" for these columns, writes a postscript to his review. "I saw the Chehov criticism last evening. I wonder how some of Chehov's admirers will take it? For the purpose of writing my criticism I read through the 'Cherry Orchard' and the 'Three Sisters' again, and I went on to 'Ivanov,' 'The Seagull,' 'A Tragedian in Spite of Himself,' 'The Bear,' and a few others. I freely admit that Chehov has fascinating narrative power—that is to say a rather keen ability to follow out what might be called the trajectory of experience as it is likely to be found in the lives of certain groups of people. But this kind of realistic narration involves a sacrifice of artistic proportion and makes for a deal of nonsensical triviality. I had recourse to Mrs. Garnett's edition of Chehov's letters to find out what Chehov really aimed at, but it was no 'go.' He is the virtuoso more intent on saying things in a subtly realistic manner than he is on driving home a constructive view of life, and according to my view Chehov so confessed himself in a letter to the famous Suvorin. He frequently laments that 'we artists do not know where we are going,' but that the necessity to interpret, to state problems without answering them still remains. I am conscious of having done a very bold thing in saying what I did about this 'darling.' All the criticsasters bluster forth his praise. That very ridiculous Methuselah gentleman, Bernard Shaw, claims that every time he sees a play of Chehov he feels like chucking his own work into the fire; and Julius West thinks Chehov

incapable of ever having written anything morally wrong. Now isn't that all tommyrot?" Father Martin also writes that "he is convinced that the Moscow theatre among us is a fad." The Greenwich Village artists, however, are still firm in their delusion and are trying to impress it upon the country that all bounties come from abroad, that nothing artistic is done in America.

Lenten and Other Booklets.—A very valuable compilation of extracts referring to the Passion of Our Lord and the love that should go out to Him for His excess of love has been made by Rev. C. McNeiry, C.S.S.R., in "Fridays with Jesus Crucified" (Benziger. 60c). Each Friday of the year is illustrated by choice readings from masters of the ascetical life and the thoughts, collected together in this little manual, supply matter in abundance for meditation and prayer.—"The Spirit of Lent" (Paulist Press. 5c) by Rev. J. McSorley, C.S.P., is a new and thoughtful series of short meditations and prayers on the Stations of the Cross. The Paulist Press also issues "Devotion to the Sacred Heart of Jesus," a summary made by Father Conway of Dr. Petrovitz's larger book on the subject, and an illuminating study of a vital American problem by Father Gillis "Common Sense on Immigration."—From the Indian Catholic Truth Society, Trichinopoly, come three important pamphlets by Rev. F. X. Brors, S.J., entitled "Bases of Belief." They are, respectively, dissertations on "Determinism Dissected," "Life Beyond" and "The Spirituality of the Soul." The papers were written originally in German and are well translated by Rev. J. Donovan, S.J.

Gratuitous Psychology.—H. E. Bennett's "Psychology and Self-Development" (Ginn & Co. \$1.48) is, from several points of view, superior to many text books treating of psychology in relation to education. Hence, it is all the more regrettable that the author, whose sincerity of thought and nobility of purpose are manifest, does not rise above the false philosophy of the day. Consciously or otherwise, he is a subjective determinist; he identifies the mind with consciousness, has failed to grasp aright the nature and full extent of belief and certainty, and would have us accept the doctrine that the norm of morality must be found in the judgment of society. "In the long run," we are told, "the judgment of society is right, because its judgment either makes right or makes the standard by which right is interpreted."—Just another book of so called practical psychology, "Our Fear Complexes" (Bobbs-Merrill. \$1.75), by E. H. Williams and E. B. Hoag, aims to tell the everyday man how to handle the dreads that make his life miserable. Coueism is relegated to the discard. Freudism is checked in its ambitious attempt to explain all human difficulties. There is no get-cured-quick remedy for these baseless fears. There is only the slow reeducation of self. Whatever good there is in the rest of the book is marred by the chapter "Cultivating Our National Courage." The principles underlying the methods suggested certainly have a strong odor of the barnyard.

Of Interest to the Classicist.—A valuable contribution to the cause of the classical revival in education is "The Pageant of Greece" (American Branch: Oxford Press. \$2.75), edited by R. W. Livingston. The work consists of a series of passages selected with exquisite taste from the leading masters of literary Hellas, translated into English by scholars of reputation, and charmingly catenated by the biographical and literary comment of the author. "The Pageant of Greece," therefore, "is not a mere anthology." Due to the restrictions of space and of scope, it may be classed as a summary, but it is a summary warmed by a soul. One of the most valuable features of the book is the

literary criticism, with which the text is interwoven. Mr. Livingston sets forth his appreciation with the delicacy of a jeweller's touch. His nicely discriminating treatment of groups, like that of the tragic writers Aeschylus, Sophocles and Euripides, or of the philosophers Socrates, Plato and Aristotle is in the highest sense satisfying.—Petrarch is of interest to all readers of the sonnet, his name is one of the greatest in Italian literature. But Petrarch was also a humanist, a pioneer of the Renaissance. Mr. A. F. Johnson, in a little volume of two hundred and seventy-six pages, "Francisci Petrarchae Epistolae Selectae" (Oxford Press), presents the text of the poet's Latin letters. He wrote to pope and cardinal, to doge and citizen. The style is often too pedantic and self-conscious for modern taste. One letter to his brother, a Carthusian monk, relates his conversion, which was clearly needed. The editor has done his work well. His notes, for all their compression, are full of information.

A Guide to the Holy Land.—More than an ordinary service has been done to Catholics by the publication of the new and completely recast edition of Father Barnabas Meisermann's "Guide to the Holy Land" (Kenedy. \$4.00). Conditions of travel in Palestine have been entirely changed by the war and by the recent construction of the new railway line. Many more than in former years will therefore be able to avail themselves of this unexcelled guide on their visits to the sacred places. But the book in its new edition, with its 150 valuable maps and plans, its wealth of historic erudition regarding every site, and its discussion of the principal documents on which the author's opinions are founded, will prove equally serviceable to the student at home.

What the Reporters are Taught.—In writing his text book on journalism, "Editing the Day's News" (Macmillan), George C. Bastian had three objectives: to visualize newspaper methods for the student, to simplify them, and to give a comprehensive idea of the materials that enter into the newspaper business. The author is competent for his task, being a copyreader on the Chicago Tribune and a lecturer in the Medill School of Journalism. He has gathered together much technical information and many practical hints, but best of all he has ordered his matter so that it may be readily grasped. Numerous illustrations clarify the precepts of the text. While Mr. Bastian confines his book to the technical part of the newspaper work, taking for granted the English equipment of the young reporter, "Essentials in Journalism" (Ginn. \$2.48), by H. F. Harrington and T. T. Frankenberg, concerns itself in great part with the correct style in writing a story. It does not, however, neglect the mechanical phases of the work. The book was first published some twelve years ago and was something of a pioneer in offering a comprehensive and systematized course in journalism. It has now been revised and amplified according to the recent developments in the profession, and includes a variety of new illustrations. The book inculcates some of the idealism and high standards of honesty that should be part of the equipment of every newspaper man.

Catholic Philosophy.—It is a pleasure to welcome the second edition of Dr. Charles A. Dubray's well known volume "Introductory Philosophy" (Longmans, Green. \$3.25). Without undergoing any substantial modifications in subject-matter or manner of treatment, the original volume has been thoroughly revised and augmented by about sixty pages. In an exposition that is clear, concise and attractive, the work discusses the leading problems of Empirical Psychology, Logic, Esthetics, Ethics, Epis-

temology, Cosmology, Rational Psychology, Theodicy, and the History of Philosophy. It is gratifying to meet with a distinct section on Ontology, a feature which was wanting in the earlier edition. While fully appreciating the many highly commendable qualities of the volume, the sequence of treatises will continue to perplex trained minds.—For many years teachers and students have used with great profit "Lessons in Scholastic Philosophy" (Peter Reilly Co.) by Michael W. Shallo, S.J. The use of bold type for the essentials adds to the clearness and simplicity of expression, and its briefness makes it a handbook that may be recommended to all who are embarking for the first time on the sea of metaphysics. The volume has been many times reprinted and to the latest impression just issued has been added a brief outline history of scholastic philosophy by Rev. P. J. Foote, S.J. This narrative of the battles waged by the schoolmen on Universals and the like lends zest to the study of the great questions of philosophy.

Fiction.—The trouble with the United States, especially since the World War, arises, according to Struthers Burt in "The Interpreter's House" (Scribner. \$2.00), from the fact that Americans do not "love the land" as do the English and the French. To prove this thesis the author touches everything from God and religion to oil. The characters, all of the "four hundred," are grotesque and exaggerated; the only Catholic in the story, an unhappily married young woman, as a prelude to a nasty scene says her prayers before an incense-filled altar in the silent cathedral on Fifth Avenue. To save America, the author must include more than a "love of the land" in his program.

Dorothy Richardson, to be distinguished from her English namesake, as shown in her story "The Book of Blanche" (Little, Brown. \$2.00) is a young novelist of splendid promise. Blanche is a hospital patient awaiting an operation; her day dreams and the anesthetics induce memories and during her few weeks in the hospital she re-lives her whole life. The other side of the narrative is filled by the experiences, some unsavory, of the young surgeon who falls in love with Blanche. The author is very familiar with the hospital regime and her portrayal of the Sisters is evidently based on intimate knowledge.

The conflict between the old fashioned woman and the new is skilfully delineated in "Siege" (Boni and Liveright. \$2.00) by Samuel Hopkins Adams. In the first chapter Augusta and Fredericka engage in action and the novel moves with them till the end. While there is not the slightest doubt of the author's ability to deftly portray character, he succumbs to the ethical weakness of solving the marital problem of his plot by a divorce. This harms even the artistic value of "Siege."

A factory town and details of factory conditions are well described by Lawrence Conrad in "Temper" (Dodd, Mead. \$2.00). They furnish the background and the color to what might have been worked up into a splendid novel. But the author has much to learn in the matter of giving life and reality to his people, and of manipulating his situations and plot.

The harm that may be wrought by over-zealous and self-righteous clerical critics of modern society is realistically depicted by Howard Rockey in "This Woman" (Macaulay. \$2.00). The book is quite ordinary in theme and treatment.

Liam O'Flaherty in his first novel "Thy Neighbor's Wife" (Boni and Liveright. \$2.00) is unfortunate in his topic and still more unfortunate in his reactions to it. He would make Ireland a more "distressful" country than it ever was, he would drive out all that is most delightful and charming in its people if his ideas became general. His psychological probings are utterly distasteful; though his narrative is pointed and vivid its only result is to create disgust for Ireland, its priests and its peasants, its beliefs and its traditions.

Education

The Oregon Law Invalid

ON March 31, an injunction against the Oregon school law compelling all children to attend the local public schools was granted by the Federal District Court at Portland. The action was argued on January 15 in behalf of the Hill Military Academy and of the Society of the Sisters of the Holy Names of Jesus and Mary, the defendants in each case being the Governor and the attorney-general of the State and the district-attorney of Multnomah County. The opening hearings were enlivened by a sharp debate as to the competency of the Court, the attorneys for the defendants taking the ground that no injury had been done the plaintiffs since the law of which complaint was made did not go into effect until September 1, 1926. The case was argued by Judge J. P. Kavanagh and Mr. D. J. Malarkey for the Sisters, and by Mr. J. C. Veatch for the Academy. A pamphlet published by the *Catholic Sentinel* of Portland, Oregon, at fifty cents, contains the speeches for both plaintiffs and defendants, and will be found useful by students of this important controversy.

Mr. W. H. McCamant, appearing for the defendants, argued that the damages sustained by plaintiffs were indirect, and not sufficient to permit them to raise the question of constitutionality. Parents, against whom alone penalty was directed, might present that question at the proper time, but not a corporation, such as the Sisters or the Academy, especially so far in advance of the enforcement of the statute. Mr. Veatch, for the Academy, claimed that substantial damage had already been sustained. Parents were not likely to prepare their children for a school, attendance at which was penalized by fine and imprisonment. A school must look to the future; it did not simply happen. It must have teachers and other employes to be contracted for in advance, and the school itself must have reasonable ground for the belief that it might continue to operate without falling afoul of the law. Furthermore, corporations as well as individuals are protected by the "due process" clause of the Fourteenth Amendment. The law complained of confiscated the property of the Academy, on which a high valuation might be reasonably set, quite without reference to this due process. Judge Kavanagh, following for the Sisters, argued that it would be absurd to compel them to wait until their property had been destroyed before they were permitted to test the constitutionality of the statute which destroyed it. This was a case in equity, and while the contention of the plaintiffs might be in some respects novel "equity is not afraid of new questions."

In an exceedingly able and eloquent argument Judge Kavanagh then went on to show that the private school, which this law would close, was no new thing in this country, but an institution which "before the foundations

of this Republic were laid, was engaged in the worthy work of imparting instruction to the men who later breathed into this nation the breath of life. . . . Public schools, under our present system, did not come into vogue until about 1840." The private school merely asked to be permitted to continue in its beneficent mission, but this it could not possibly do "while there hangs above it a law which threatens its destruction."

At the second hearing, Judge Kavanagh discussed the protection guaranteed by the Fourteenth Amendment, and showed that the Oregon law conflicted with the Amendment. This part of the argument should be read in connection with the decision handed down by the Supreme Court last June in the Nebraska case, a complete analysis of which will be found in *AMERICA* for June 16, 1923. The point was, what is to be understood in this connection, by the "liberty" guaranteed by the Amendment? Was a parent at liberty to have his child instructed in the German language? Was a teacher at liberty to teach the German language, and a school to contract with him for such teaching? Did the State of Nebraska, in prohibiting "the teaching of any child in any school in any language other than the English language," infringe upon the constitutional liberty of a parent to have his child taught a foreign language, and upon the right of a teacher to offer instruction in that language? The Supreme Court, after noting that no Court had ever attempted to "define with exactness the liberty thus guaranteed [under the Fourteenth Amendment]" or to compile a complete catalogue of rights, observed that "some of the included things have been definitely stated." And, in the opinion of the Supreme Court, "some of the included things" had been forbidden by the Nebraska law which, in consequence, was held to be null and void.

The limitations of this page prevent me from giving a complete analysis of the technical points of Judge Kavanagh's argument. The following contrast between "certain natural and inherent rights" and the philosophy of the Oregon law, is of deep interest, not only to Catholics but to all who profess belief in the principles of the Declaration of Independence and of the Federal Constitution.

People in this country have certain natural and inherent rights. These rights existed before constitutions were made, and they will exist after constitutions are dissolved. They are not created by the Constitution; they are secured by the Constitution; and among these rights is the inherent, the natural, right of a parent to direct the education of his own child. . . .

Teaching is a useful and a noble profession, and the teacher with proper qualifications has an inherent and a natural right to teach in a school so conducted. Children, as the Supreme Court has said, have a natural right to receive sound instruction in such an institution. The institutions themselves have a natural and an inherent right to maintain and conduct schools in accordance with the standards of education laid down by the State.

If they are natural persons, that right is absolute. If they be corporations, they are entitled to the same right, if the State

has authorized them by their charters, and thus encouraged them to engage in that business.

Now these are rights within the protection of the Fourteenth Amendment.

And so we claim, your honors, that we have an undoubted right to conduct private schools. The State has a right to regulate; the State has a right to declare that there shall be compulsory education throughout the State; but it has no right to prohibit a useful calling, when it can point to no evil, when it can show no necessity, where the interference is unreasonable, and destroys a substantial part, and impairs a material right enjoyed by that institution.

It is not necessary that the interfering laws should utterly destroy these institutions. The loss is irreparable when they affect a material part, or affect the use of the property; because of what good can property be to a citizen if its use is interfered with or seriously impaired?

If your honors please, we submit that regulations are proper, but this is not a regulatory statute. This is a statute of prohibition. It is the purpose of the State by this law to monopolize the entire field of education, so far as it relates to these grades, removing it from the power of any agency, however able, however efficient, to exercise it at all.

No law similar to this act has ever been passed in any State in the history of the country. It is a departure from all traditions of the past. Instead, every State, including Oregon, has encouraged private education, has invited private education to make its home within its borders, and this is the only State that has ever passed such an act. There is no country in all the world, save one, which undertakes to have a monopoly of education, to put education in a straitjacket, and by fixing unalterable standards, bring its people and its citizens to one common level—and that country is Soviet Russia.

On March 31, the Court decided that the Oregon law was unconstitutional, since it deprived parents of their rights in the education of their children, teachers in the private schools of their means of livelihood, and the private schools of their property. The Court also states that the "privilege and right" of the private school "to teach in the grammar grades" must be regarded "as natural and inherent."

The test here is not as to these primordial and long-established principles [the rights of parents over their children] and they are referred to only for clarifying the atmosphere, so that we may proceed intelligently to a discussion of the very crux of the cases at the bar. The real test is: Has the State, through its legislative functions the power, under the guise of police regulation, to deprive parochial and private school organizations of the liberty and the right to carry on their schools for teaching in the grammar grades?

In our opinion, the State, acting in its legislative capacity, has, in the means adopted, exceeded the limitations of its power—its purpose being to take away utterly from the complainants *their constitutional right and privilege* to teach in the grammar grades, and has, and will deprive them of their property without due process of law. (Italics inserted.)

In these words, the Court adopts the substance of Judge Kavanagh's argument, as in a subsequent passage it quotes his actual words.

The act could not be more effective for utterly destroying the business and occupation of the complainants' schools, except, perhaps, the colleges and the preparatory grades, if it had been entitled "An act to prevent parochial and private schools from teaching the grammar grades." This serves to emphasize the

seriousness of the controversy. Indeed, the simile is no stronger than the argument for the adoption of the measure which put it, "A divided school can no more succeed than a divided nation." That such is the purpose of the act is obvious and incontrovertible.

It cannot be successfully combated that parochial and private schools have existed almost from time immemorial; so long, at least that their privilege and right to teach the grammar grades must be regarded as natural and inherent, as much as the right and privilege of a tutor to teach the German language in the grammar grades as was held in *Meyer v. Nebraska*, *supra*. The absolute right of these schools to teach in the grammar grades (paraphrasing somewhat the language of the Court in the case just cited), and the right of the parents to engage them to instruct their children, we think is within the liberty of the Fourteenth Amendment.

The injunction, as will be seen, is preliminary. It will hold until a higher court acts, and, if no appeal is taken by the State, will become permanent when the time-limit for an appeal has expired.

PAUL L. BLAKELY, S.J.

Sociology

The Liquor Problem in Quebec

IN a preceding paper I gave a general outline of the Quebec liquor law, and sketched some of its results. One feature of no small importance is the care exercised by the Commission to exclude adulterated liquors. A writer in *La Presse*, a leading French-Canadian newspaper, thus describes the Commission's methods.

The most exacting precautions are taken to insure a standard quality of goods offered the public. A competent staff in Europe supervises the selection of the wines and spirits dealt in by the Commission. Merchants soliciting orders from the Commission must submit three samples of their goods. One is analyzed at the offices which the Commission has opened in Paris, in order to maintain direct contact with the trade in foreign imported liquors; the second is forwarded for a similar purpose to the Commission's laboratory in Montreal, where French and Canadian experts supervise the classification of these samples; and the third is retained for comparison with the goods delivered. On arrival, the goods are subjected to careful analysis, both in Europe and in Montreal, so that the Commission may have complete assurance of conformity in every detail to the samples submitted and accepted. Orders are placed only on the recommendation of the technical advisers of the Commission, and must be signed by three Commissioners.

Hospitals, universities and laboratories for scientific research are supplied with spirits at cost price, and enjoy the same privilege as bonded warehouses of buying alcohol direct from the distillers. Everywhere outside the Province of Quebec, eminent members of the medical profession complain of the great difficulty often encountered in obtaining reliable alcoholic stimulants so necessary in cases of pneumonia and other diseases. No difficulty of this kind exists in the Province of Quebec. Wines for sacramental purposes, conforming in every way to the requirements, are obtained by the clergy through the Rev. L. J. Morin, C.S.V., Dean of the Faculty of Science at the University of Montreal.

The retail stores of the Commission, seventy-five in number for the entire Province of Quebec, are open every morning at nine o'clock, and close at six in the evening, except Saturday when the closing hour is one. They remain closed on New Year's Day, Epiphany, Ash Wednesday, Good Friday, Ascension Day, All Saints' Day, Feast of the Immaculate Conception and Christmas Day, as well as on all days designated for Federal, Provincial or municipal elections in the various districts.

As to the financial side of the question, the balance sheet of the Commission for the fiscal year ending April 30, 1923, shows a net profit for the year of \$4,314,755.81. The Province of British Columbia has recently followed the lead of the Province of Quebec in adopting state control over the purchase and sale of intoxicating liquors, and has even made some of its purchases from the Quebec Liquor Commission. The policy of state control is apparently gaining ground in Canada. Its ultimate success, of course, is intimately connected with honesty of administration, but with honesty and efficiency secured, there seems no reason to doubt the favorable results of this great social experiment. In Quebec the laws are enforced with severity. For the year ending May 1, 1923, in the District of Montreal alone, no fewer than 2,043 convictions were secured, as the result of a special police service which, in cooperation with the city police, has reduced clandestine liquor resorts to a vigorously hunted minimum.

Personally, I strongly favor total abstinence with regard to the use of all intoxicating liquors, but I am old-fashioned enough to believe that the best way of making the nation sober is to begin by making the individual sober. Education and especially the influence of religion are imperatively necessary in dealing with this problem. Let us begin with the children, let us preach and by personal example teach total abstinence to our little boys and girls at the time when their innocent hearts are unspoiled and their ideals of honor are high. Then we can look forward to the future with confidence. We have taught, we have educated, we have invoked religion; we have done our best to form character, to strengthen the will, to lead the child of his own volition to reject what is evil and embrace what is good.

But total prohibition by law is quite another thing. It may actually throw a false glamor about intoxicating liquor, giving it a value which in reality it entirely lacks. The will of man is a marvelous and a mysterious faculty. Almighty God has ordained that it be free, but He has Himself fixed the great moral barriers beyond which it may not go without transgressing His all-wise commands. When men, even the majority in a community, set up a purely artificial barrier beyond which, they solemnly declare, other men must not go, disorder is inevitable. And to declare that other men shall not touch, taste, or handle any spirituous liquor, especially when these others are quite able to ignore or violate the prohibition, is to set up an artificial moral barrier. No matter what the sin-

cerity which prompted it, greed in the heart of the "boot-legger" and ordinary human perversity in the head of the average customer, will soon combine to make it a mockery.

To the sincere student of social science, the Province of Quebec offers an intensely interesting field for profitable research. It constitutes in itself a unique unit of civilization, separate and distinct from any other unit in the commonwealth of nations known as the British Empire. First colonized by the French, who brought with them French civil law, founded largely upon the law of ancient Rome, it became British by the Treaty of Paris in 1763. As the French were allowed to retain their civil law, Canada has gained enormously by this notable contribution to her jurisprudence. Under a unique system, therefore, derived partly from the laws of France and partly from the laws of England, there has grown up a great and prosperous people, about five-sixths of whom are of French extraction. This unit of civilization possesses all the marks of national greatness: a profound respect for civil and religious authority; an excellent system of education, in which the classics are not neglected; just laws which are wisely enforced; industrial peace in a vast territory wherein many important industries flourish; a carefully maintained balance between rural and urban population; large families in which there is a marked absence of domestic discord; and a truly remarkable spirit of toleration toward peoples of other nationalities and other religious creeds. If the possession of these marks of national greatness in an eminent degree makes a great unit of civilization, I do not hesitate to say that the people who occupy the slopes of that vast basin formed by the St. Lawrence River constitute the most notable unit of civilization in the world today. It was on such fertile soil that several great sociological experiments have been launched. One of the most notable, one which will repay the attention of all sincere students of social science, rests upon the legislation providing for the establishment of a state monopoly in the purchase and sale of intoxicating liquors.

J. A. H. CAMERON, K.C.

Note and Comment

St. Boniface Society,
Its Jubilee and Work

RECENTLY the St. Boniface Society, which may rightly be regarded as the rescuer of the Catholic Church in Northern Germany, celebrated its seventy-fifth anniversary. Since 1849 it has been establishing churches, Catholic schools, orphanages and homes for the aged throughout the distinctively Protestant section of Germany, where before that millions had been lost to the Faith owing to the want of churches and priests. During the past few years the Society has struggled desperately to bring material relief to the scattered Catholics, priests,

Sisters, and institutions in this mission land, known as the *diaspora*. There are even now over 20,000 children that must be supported by it in 165 orphanages and homes. Save for the help given by American Catholics the recent jubilee would have been a sad event indeed. German Catholics are in general striving to do what lies within their power, and a very substantial part of the charity-money dispensed in Germany is given by them. But the aid of Americans is still imperatively needed by the St. Boniface Society to carry on its great rescue work. What, without such aid, is to become of the thousands of children? What is to become of the faithful and heroic Sisters, of whom a dreadfully large percentage is dying of consumption throughout all Germany? What is to become of the aged and helpless? For four years Mgr. Frederick Schlatter has been the representative of the St. Boniface Society in the United States, bringing with him the credentials of Cardinal Bertram, Prince Bishop of Breslau. Money sent us for the continuance of this work, until German Catholics can again take care of their own, will gladly be forwarded to him.

Three Marquette Anniversaries

IN its special Marquette and Jolliet number, making accessible in permanent form the firmly established historical facts of the discovery of the Illinois country, the *Illinois Catholic Historical Review* remarks:

It may be noted here that until John Gilmary Shea, in the first instance, and Reuben Gold Thwaites, latterly, published the text of letters written by the early Jesuit missionaries who labored in this region, very little was known even by scholars of the discovery, exploration and early settlement of the Mississippi Valley. Indeed, up to the time Thwaites succeeded in bringing out the monumental work entitled "Jesuit Relations and Allied Documents," it is believed that even the main incidents of the discovery, exploration and settlement of this region were not known to more than a score of the residents of the State of Illinois.

It is interesting to learn that while last year the two hundred and fiftieth anniversary of the discovery of the Mississippi River by Marquette and Jolliet was celebrated, this year is marked by the two hundred and fiftieth anniversary of Marquette's residence in what is now known as Chicago, while next year will be the two hundred and fiftieth anniversary of his "establishment of the Church in Mid-America." These great anniversaries should certainly receive a fitting commemoration.

Novena of Grace in Baltimore

PERHAPS the most remarkable example of the spiritual attraction exercised by the Novena of Grace and the confidence reposed by the Faithful in the powerful intercession of St. Francis Xavier is that instanced in the parish calendar of St. Ignatius Church in Baltimore. We there learn that the regular number of services in the

upper and lower sections of the church was sixteen for each day, not counting the Novena given to the high school boys. Next year, it is stated, the daily number of services will have to be increased to eighteen or more each day to accommodate all who desire to participate in this public devotion. The building of St. Ignatius Church was completed in 1856 and the first Novena of Grace held within its walls was given in 1857 by Father John Early, S.J., founder and Rector of Loyola College and first pastor of the church. The devotion seems to have been a yearly event since that time. Additional services were gradually added, until the present extraordinary number became a necessity, a seventeenth and an eighteenth service being actually added on the last two days respectively. Yet in that same city alone some twenty or more other churches have also made of the Novena of Grace an annual event. Modernists and Fundamentalists may continue their distressful altercations, but the great Church of Christ goes on untroubled, serenely teaching "all things whatsoever I commanded you," for He is with her, as He promised, to the consummation of the world.

Lady Garment Workers' Strike in Chicago

THE strike of the lady garment workers in Chicago, with its resultant bitterness, induced a citizens' group, called by the Chicago Federation of Protestant Churches, to offer its good offices for the relief of the situation. Father Frederic Siedenburg, S.J., of Loyola University, was elected chairman and a sub-committee was formed to study the issues which were rapidly being clouded by the violence into which the strike degenerated. Since the prime demand of the strikers was recognition of their union and the employers absolutely refused to deal with this in any way, the Committee's intervention proved idle, but the following is the substance of the resolutions drawn up by it as the result of its research:

From its investigations the Committee found the following to be the outstanding facts, and believes the public should be informed about them: (1) that the injunction interpreted literally is a violation of constitutional rights and provocative of contempt of law and the cause of unnecessary arrests; (2) that nearly all the violence can be traced to the arbitrary action of the plain-clothes men, and especially of the private detectives; (3) that the union officials and a majority of the smaller manufacturers were willing to arbitrate their differences; (4) that the larger manufacturers, conducting open-shops or shops in which union members were excluded, refused to confer, saying that they had nothing to arbitrate, that their factories were running normally and that their employees wanted only protection from violence.

The Committee's recommendations to the Mayor of the city deserve special consideration. They are: that in future only uniformed policemen be employed, and that they be instructed to enforce the law against private detectives as well as against pickets and others who transgress it. These recommendations should be rigorously acted upon in every strike.

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